

The Improvement Era

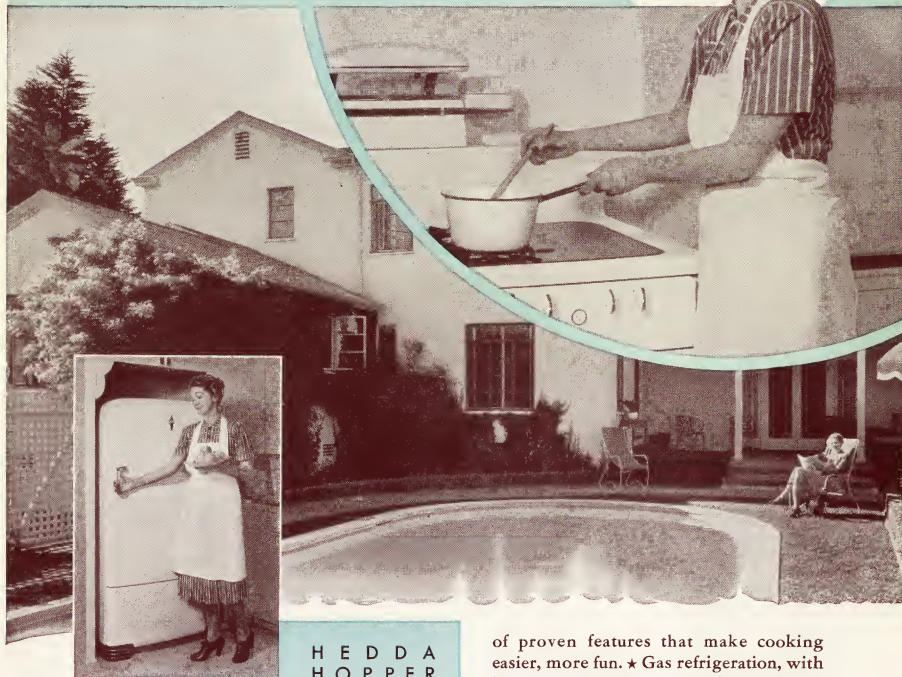


NOVEMBER 1941
VOLUME 44 NUMBER 11
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH

President Heber J. Grant Eighty-fifth Anniversary Issue

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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

THERE are about five million pounds of gold in each cubic mile of sea water. At present the cost of extracting the gold by electrolysis is five times the value of the gold.

THE Chinese seem to have used mirrors, even of glass, as early as 2,000 B. C., as mentioned in the Chinese classics.

PEACHES have been grown from peach pits in two years at the University of California College of Agriculture. The peach kernels are removed from the hard pits and soaked in a nourishing solution for three weeks, then kept in moist sand for another three weeks and transferred to soil filled pots. When nine months old, the plants are field planted. The young trees produce peaches in two years.

THERE is now a Swiss navy on the high seas. Since the outbreak of war, Switzerland has been chartering a certain number of foreign ships to ensure delivery of supplies and to transport export products. They fly the Swiss flag.

A NEW, very effective method of treating burns has been devised and tried. Sulfadiazine, which is one of the new group of drugs including sulfanilamide, is sprayed directly onto the burns. At Johns Hopkins Hospital one hundred and fourteen burned patients have been swiftly healed.

A NEW sunlamp has been perfected which is biologically between two and three times as effective at thirty inches from the lamp as the noon mid-summer sun in the United States. A tungsten filament supplies the infra-red heat rays; and a mercury lamp, the ultra-violet. Because injurious rays are filtered out, no goggles are necessary under the lamp.

CHILDREN grow mentally faster from autumn to spring than from spring to autumn. Dr. H. E. Jones of the University of California analyzed seventeen hundred intelligence tests given to children in and out of nursery school and found the seasonal variation in mental growth which, though not great for any individual, is still apparent from the averages.

THE gelatin capsules which make possible the taking of medicine with an unpleasant taste were invented in 1833 by Mothes, a French pharmacist.

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11-41



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The Improvement Era

"The Glory of God is Intelligence"

NOVEMBER, 1941

VOLUME 44 NUMBER 11

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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EXECUTIVE AND EDITORIAL OFFICES:

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A MAGAZINE FOR EVERY MEMBER OF THE FAMILY

Heber J. Grant Eighty-fifth Anniversary Issue

Another MILESTONE

The Rio Grande extends greetings to President Heber J. Grant on the 85th anniversary of his birthday, with sincere congratulations on another year of notable achievement. The distinguished career of President Grant has been a constant inspiration to the Rio Grande, which took its place as Utah's Home Railroad at the very time young Heber J. Grant was assuming leadership in religious, civic and industrial affairs.

In the Rio Grande sound motion picture "Desert Empire", released in 1958, Heber J. Grant tells of his trip as a passenger on the first Rio Grande narrow gauge train into Salt Lake City in 1883, adding these memorable words, "The passing years have strengthened the thought I had then... that these fertile valleys of the Rockies are a tribute to the industry, sacrifice, thrift and courage of the pioneer men and women who founded this land of bountiful beauty".

The Rio Grande is proud to have been one of these pioneers, laying rails through a seemingly impenetrable mountain wilderness to furnish transportation facilities vital to the progress of the west.

This year also marks another notable achievement for the Denver and Rio Grande Western Railroad... a new diesel-power streamline train The Prospector... described as "a new epic in transportation"... tailor-made for Rocky Mountain service between Salt Lake City and Denver.

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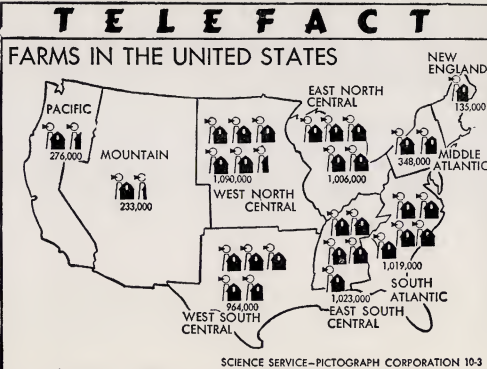
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Church Growth Since Heber J. Grant Became One of the General Authorities

By Albert L. Zobell, Jr.

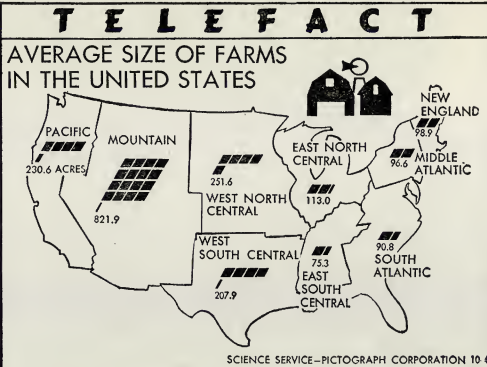
	1882 When he became an Apostle	1919 When he became Pres. of the Church	1941 Today
Stakes	22	75	138
Wards and branches of stakes	137	893	1,191
Missions	15	22	37
Branches in missions	0	407	1,002
Church schools	2	21	4
Seminaries	0	19	106
Institutions of religion	0	0	14
Temples in use	2 ¹	4	7
Temples contemplated or under construction	3	2	2
Number of languages in which the Book of Mormon was published	9 ²	16 ²	19 ²
Number of languages in which the Doctrine and Covenants was published	5	7	9
Number of languages in which the Pearl of Great Price was published	3	6	7
Church membership	160,000 ³	495,962	862,644
Method of transferring records	Pen, Ink	Typewriter	Photography

¹Including the Endowment House.

²Including the Deseret Alphabet.

³Including the Deseret Alphabet and Beale.

⁴Estimated. Figures are incomplete. According to the *Millennial Star*, 1882, p. 271, there were at that time 140,000 members of the Church in the Great Basin. The Official Record of the British Mission gives the number of members in 1880 as 5,112. Figures were not available for the other missions. (Doctrines of the Restored Church, William Edwin Berrett, 1941, p. 283.)



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Music

"GOOD DICTION"

By Dr. Frank W. Asper

MANY choir-members and church singers shy from the term "good diction" as applied to our songs and anthems as if it were some vague and elusive thing that they can never understand. This apprehension is not helped by the differences some authorities have in their views as to how some words should be pronounced. The confusion is further added to by the wide variety of pronunciation one hears on the radio, both good and bad. Some are purely local in their versions, while others embody the difference in opinion between various authorities on speech.

There will always be a divergence of opinion in any line of endeavor. This is especially true of art in its various phases, for it is constantly being subjected to change and tests from every angle. It is this constant kneading process that keeps it alive and vital.

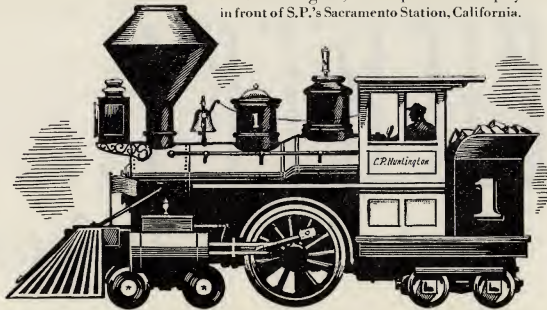
The true artist in diction cannot follow any individual or local prejudice. The best procedure is to consult the best accepted dictionaries, but even this will sometimes be found impractical because of changing styles and customs, so he must also learn to follow the present usage of leading speakers and vocalists. This is not difficult, for the best of them are constantly available on the radio.

There are those who contend that pronunciation in song should be different from that in speech. Nothing can be further from the truth. The diction of the song must necessarily be more refined than in speech, but the fundamentals are the same. The greatest difference is that in song the vocalist must sustain the tone as the composer wills it, following the measure accent, whereas the speaker has no such limitation. The singer, in addition to correct diction, must at the same time produce the most beautiful sound from the throat of which he is capable. The speaker is not concerned with this at all. The singer must preserve a legato throughout his number, whereas the speaker does not have anything but delivery of the words.

No singer can deliver a message which he does not possess. To voice combinations of syllables on certain pitches furnished by a composer can mean but little to the listener. The exhibition of "tones" of very high or very low notes may interest or even astonish some people for the time being, but they convey no message. If the singer or choir has a well-defined thought to give the audience, an agreeable voice, and good and clear diction, he can expect to have his message understood, but if these simple requirements are not met, the time is lost, and one might as well use the Church service for a display of vocal acrobatics.

● To Your Young Men who are away—Send the **ERA** for Christmas, with an ERA gift card.

*C. P. Huntington, now on permanent display
in front of S.P.'s Sacramento Station, California.*



Pioneers! O Pioneers!

To President Heber J. Grant, ardent pioneer of the shining path, man of good will and deep, abiding faith, we of Southern Pacific extend sincere good wishes on the occasion of his eighty-fifth birthday.

Thinking on his achievements, his courage and his talent for inspiration and leadership, we like to remember that Heber J. Grant's span of years has practically paralleled our own pioneer-

ing efforts. We like to remember that President Grant was in his twelfth year when on May 10, 1869, the first transcontinental railway line to the Pacific Coast became an accomplished fact, signalized by the driving of the last spike at Promontory, Utah, where the eastward and westward building links of the historic Overland Route were joined.

We like to remember, too, that President Grant has seen the gradual evolution of railway transportation facilities, over this shortest, fastest route between San Francisco and Chicago, from tiny wood-burning locomotives and crude coaches to today's fine, fast fleet of comfortable air-conditioned speedsters, ranging from popular economy trains to limiteds to high-speed, de-luxe streamliners like the *City of San Francisco*.

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Looking Ahead for Farmers

By C. Orval Stott
Executive Secretary Agricultural
Advisory Committee, Church
Welfare Plan

THE Federal Land Bank at Berkeley has inaugurated a new plan whereby farmer-borrowers can protect their future by making payments into a new future payment fund. These funds are designated specifically to protect the farmer against future lean years and will not be applied on the loan until the farmer so instructs the Land Bank, unless he is unable to make his regular payments. In that case the fund will be applied automatically.

For the information of our people who have loans with the Land Bank we quote from President Charles Parker:

Future payment funds will draw interest at the same rate the farmer pays on his mortgage loan. In addition such funds would make a real contribution to national defense. A future payment fund created by farmers under this plan will increase the amount available for the Federal Land Bank to invest in government securities. That means that while the farmer is protecting his farm and home for the future, and while his money is earning a good rate of interest, he is also doing service for national defense through re-investment by the Land Bank.

With improved prices most farmers are now enjoying a higher income than they have in a great number of years. It is now, when money comes more easily, that farmers should commence preparing for the time when conditions may be less favorable. It is strongly urged that farmers take advantage of this pay-in-advance plan on their farm mortgage loans with the Land Bank.

This same principle might well apply to many other forms of indebtedness. After all, our need is not for more credit but for a wiser use of credit.

Our people generally should use conservatism in taking on new debts, especially short-term obligations at this time. This is a good time to get out of debt—or at least to arrange one's obligations so they cannot come due suddenly.

There is no one in a position to know how long this improvement in prices and wages will maintain. It may be best to plan as if it were going to be short-lived. There is one thing of which we are all sure, and that is that our taxes will become more burdensome for many years to come.

Play safe, now, while it is yet opportune and begin a definite plan of reducing the farm indebtedness. The plan of Mr. Parker of the Land Bank is commended and highly endorsed.

NICE QUESTION: Why can your skates skim over ice, but not on slickest glass? Because the stroke of the blade melts the ice slightly to provide lubrication.

And why can an ice-cold engine that's OIL-PLATED give smooth, lubricated starts, while lubrication that depends on fast flow alone can often mean harmful dragging starts? Because OIL-PLATING can be up to the topmost piston rings long before mere fast flow could begin to get there.

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But what soon melts any snow on the hood? Certainly, the air underneath gets hotter than hctcha. And then you want the sort of oil economy that took first place for Conoco Nth in the sensational Death Valley Death-Test. Along with five other great quality brands, Conoco Nth showed how long it could stand heat and speed. Each of six identical everyday cars got one strict 5-quart fill of some competing brand tested. All six brands were run alike, without one added drop, till each oil and engine gave out. *The Certified Results:*

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The 5-qt. fill in Car No. 1 gave out when Conoco Nth was still up at 2.70 qts.

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One Hundred Years of Baptism for the Dead

By Albert L. Zobell, Jr.

NOVEMBER, 1941, marks the end of the first hundred years and the beginning of the second century of temple baptism for the dead in this, the Dispensation of the Fullness of Times.

The ordinance of baptism for the dead was revealed to the Prophet Joseph Smith in the fall of 1840, and for a time baptisms were performed in the Mississippi River. But the Lord had spoken:

For this ordinance belongeth to my house, and cannot be acceptable to me only in the days of your poverty, wherein ye are not able to build a house unto me. (Doctrine and Covenants 124:30)

Therefore, river baptisms for the dead were discontinued by revelation on October 3, 1841.

The work of salvation for the dead was deemed so important that the room in the Nauvoo Temple which was to be used as the baptistry was dedicated and a temporary font was installed. It was this baptismal font that Brigham Young dedicated about five o'clock in the afternoon, November 8, 1841, in the presence of, and under the direction of the Prophet Joseph Smith.

This font, which was used while the rest of the Nauvoo Temple was still under construction, was located in the center of the basement. It was constructed of pine lumber. The moldings on the cap and base were formed of beautiful carved wood in antique style. The sides were finished with panel wood. It stood on twelve oxen, carved from pine wood and glued together, the oxen and ornamental moulding being the work of Elder Elijah Fordham, a convert from New York City, who worked on them for eight months.

At four o'clock Sunday afternoon, November 21, 1841, Elders Brigham Young, Heber C. Kimball, and John Taylor of the Council of the Twelve baptized about forty persons for and in behalf of the dead. Elders Willard Richards, Wilford Woodruff, and George A. Smith, also of the Council of the Twelve, confirmed these baptisms by the laying on of hands for the gift of the Holy Ghost. These were the first baptisms for the dead to be performed in a temple in this dispensation.

This temporary font was later replaced by a permanent one.

Water for the ordinance work was supplied from a well thirty feet deep in the east end of the basement. This well, which once supplied the water for baptisms for the dead is the only part of the Nauvoo Temple remaining on the temple lot today, but from this humble beginning the work has been carried forward by nearly every kindred, tongue, and people, for a hundred years in the temples in the Rocky Mountains and the islands of the sea.

We Cherish

our association with

President Heber J. Grant

Churchman—

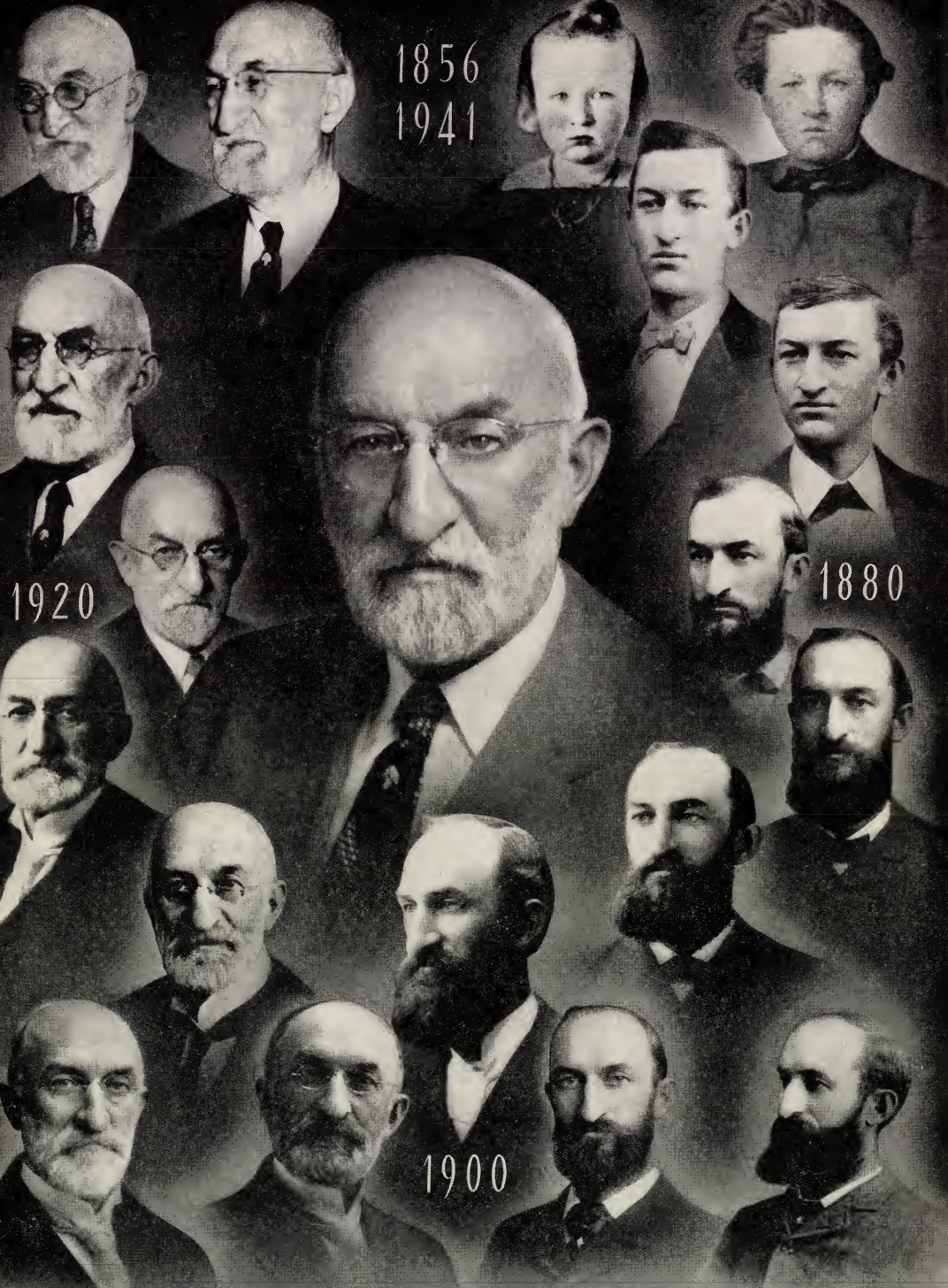
Executive—

Gentleman—

Friend—

UNION PACIFIC RAILROAD





1856
1941

1880

1900

1920

The Editor's Page

Conference Benediction

The final message of

PRESIDENT HEBER J. GRANT

*to the 112th Semi-Annual Conference
of the Church*

"I WANT EVERY LATTER-DAY SAINT SOLDIER TO GET DOWN ON HIS KNEES AND PRAY GOD TO HELP HIM LIVE A CLEAN LIFE."

"I PRAY WITH ALL MY HEART AND SOUL THAT ANY MAN—I DO NOT CARE WHO HE IS OR HOW HIGH HIS POSITION—THAT IS DOING ANYTHING TO GET US INTO WAR, THAT HE WILL BE CONFOUNDED."

"THE LORD POINTS OUT THE WAY, AND IF WE WALK IN IT, ALL WILL BE WELL."

"GOD BLESS YOU ONE AND ALL—AND EVERY HONEST SOUL—AND EVERY WICKED SOUL THAT REPENTS."

I would like to talk about forty minutes—I see there are only ten.

I am very grateful indeed to my Heavenly Father that instead of not being able to move a finger or an arm or my left leg and being unable to see straight out of my left eye, that instead of my mouth being all puckered up in a corner, I am looking natural and feeling natural, and I expect that I feel a whole lot better than I really am.

I was requested to speak only twenty minutes at the opening session of this Conference, and I spoke forty; and then last night I spoke forty-seven minutes—so that I have been overdoing what was considered to be wise.

I have thoroughly enjoyed the Conference. I listened to some of it at home, of course, over the radio. I endorse with all my heart everything said by the second counselor to the Presiding Bishop, and I endorse what Brother Merrill has said here today, and what our last speaker, Brother Bowen, has said. I noticed that Brother Bowen laid down several sheets of paper and did not read what was on them. I hope that when he turns in his manuscript for publication he will put it all in, because I endorse everything that he said and I endorse what he was going to say, without knowing what it was. (Laughter.)

I am sure we all love America. I am sure there are no more patriotic people on the face of the earth than the Latter-day Saints; in fact, our belief is that the men who established this country were blessed

of God, that they were inspired of God, and as we depart from those things, we are not doing that which is pleasing to our Heavenly Father. I think that without doubt we are getting just about as far away as we can at the present time—shall I say, politically. I do not care how you put it. We are starting on the broad path that leads to destruction, and had we stayed in the straight and narrow path we would not need to be arranging to be in a war. The Lord points out the way, and if we walk in it all will be well.

Many of the Latter-day Saints have surrendered their independence; they have surrendered their free thought, politically, and we have got to get back to where we are not surrendering the right. We must stay with the right, and if we do so God will bless us.

I understand there are a lot of our boys here today that are in the army. I hope and pray and plead that every boy will feel in his heart: "I want to know what is right and clean and pure and holy, and I want God to help me." I want every Latter-day Saint soldier to get down on his knees and pray God to help him lead a clean life and to preach the Gospel while he is in the army. The army, as a rule, is a demoralizer of the morals of men, to a very great extent. They think: "Oh, well; we are going to be killed anyway—let's have a h—l of a good time." Do not wish for any such good time; there is no good time anywhere for any human being except by doing.

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WHEN BRIGHAM YOUNG WATCHED A WALTZ

By PRESIDENT HEBER J. GRANT

As told to his daughter,

RACHEL GRANT TAYLOR

THE winter before it was completed, a party was arranged in every ward in the city for the benefit of the St. George Temple. Every ward had a dance, and that was when we were allowed to have only three round dances of an evening. But Bishop Woolley of the Thirteenth Ward would not allow any round dances. They had had a dance there, and it did not pay.

In those days they had no smooth floors; they were just ordinary boards, and we used to whittle wax candles and wax the floor, but Bishop Woolley would not let us wax the Thirteenth Ward floor. He said, "I am not going to have people falling down and breaking their necks." In those days Olsen's band played the Danube Waltz and the other popular dance numbers to perfection, but the flute player got drunk once in the Thirteenth Ward, and the bishop wouldn't have this band. He sent for me and said, "Now, I want you to get up a party; you have more friends among the young people than anyone; I want you to choose your own committee and arrange the whole thing and turn over the proceeds to us for the benefit of the St. George Temple. I want you to make a success of it. We generally lead every other ward in everything we try to do. I want you to be sure to beat them all."

I said: "I will do my best, but you must agree to pay the loss if there is one."

"Loss?" he said.

"Yes, you cannot have the party in the Thirteenth Ward and make any money; the young people won't come any more. In other places they allow them to have three round dances, and you won't have any. I would rather dance three round dances and throw all the rest away. You have got to have three waltzes."

"All right," said Bishop Woolley, "take the three waltzes."

Then I said: "You won't allow Olsen's Quadrille Band; they are the only people who can play the Blue Danube Waltz well; that is one of the things that draws the crowd. When you say Olsen's full band, that means the finest cornetist in Salt Lake will be there to give



THE STORY OF AN EXCLUSIVE PARTY ATTENDED BY BRIGHAM YOUNG, AND ARRANGED BY A PERSISTENT YOUNG LAD WHOSE NAME WAS HEBER J. GRANT.

some cornet solos during the evening."

The bishop said: "Take Olsen's Quadrille Band; take your three round dances; wax your floor."

Then I said: "There is another thing I would like; I won't insist on it—you won't allow a gentle to come; I would like the United States Marshal and one or two high-principled gentlemen to come and let them see how Mormon boys and girls can behave themselves. There will be no rowdiness; there will be a crowd of the finest kind of young people."

He said: "Invite whom you please."

I said too: "I am going to charge \$1.50 instead of a dollar."

"Oh, the people won't pay that."

"Yes, they will, with Olsen's full Quadrille Band."

We secured the finest tickets we could get. I chose Eddie Woolley as my assistant, and we got down

on our knees and took the screws out of the desks in the east wing; he borrowed rugs and made it a fine drawing room and had President Young's picture and others there, full-size.

I got one of the Young boys on the committee to get the Young family to come. I got Nelson Empey on the committee, and he agreed to get the boys in Z. C. M. I. I got Hyde Young who was down at the Utah Central Railroad to get the railroad boys. I went to Z. C. M. I. to Captain Hooper, and said: "Captain Hooper, I would like very much to have you come to a party in the Thirteenth Ward."

He said, "I never go to parties."

But I said, "There are two important things about this party, and this is one of them—it is for the benefit of the St. George Temple; and this is the other—tickets are \$1.50," and he laughed and handed me \$1.50, and said, "Go sell it to Eldredge." I went to Brother Eldredge, and he said: "I do not go to parties any more." I told him the same story about this party, and he gave me \$1.50. I have forgotten whom he sent me to, but I sold the ticket five or six times.

People had to show their tickets to get in, and there was a list of all the people who had tickets, and no one could go to the party who did not have a ticket and whose name was not on the list. I sat there with the alphabetical list, checking the tickets as they came in. I told Hon Young to sell his father ten, that we would like ten of his boys to come. His father said: "Let the boys pay for their own tickets."

President Young came, however, and said: "This is for the benefit of the St. George Temple, isn't it?"

"Yes."

"Is that enough to pay for my ticket?" and he threw down ten dollars.

I said, "Plenty." I do not know whether or not he expected any change, but he did not get any. The next morning President Young sent to Bishop Woolley and wanted a list of the people who attended the party. The bishop went up with the

(Concluded on page 678)


Whom the Lord Has Chosen to Honor

FOR much of the time during the last nine years I have been with President Grant every day, and for very many of those days I have been in consultation with him almost hourly. The matters discussed with him have covered the whole range of human activities, social, civic, financial, and religious; they have concerned the whole field of national and international relations, for the Church is worldwide in its interests, power, and influence.

I have been with him when his burdens were back-breaking. I have seen him radiant with joy and downcast with the shadow of sorrow. I have seen him enspirited when all seemed well, and unafraid and confident when the clouds were dark. But through the years, I have never seen one thought of self or self-interest enter into any deliberation he had, any decision he made, or any action he took, affecting the Church, or its welfare, or the welfare of the people.

He has always been open and frank in his dealings; he has not dissembled; he has been loyal to his brethren; he has always sought and taken counsel; he has been patient and charitable; he has calmly

endured slight when others would have held resentment; he has had a clear head and a far-seeing eye for the upbuilding of the Church; he has been prodigal in his generosity with his own funds, but he has guarded the spending of Church money with a zealous eye; he has been financially, morally, intellectually, and spiritually honest; he has over the many years of his long life worked day and night—sloth and idleness have been utter strangers to him; he has kept the commandments of the Lord; he has had great faith; he has been a servant of the Lord, and the Lord has honored and respected him and magnified him in the exalted place of power and responsibility to which He called him. May the Lord bless and prosper him in his great calling of Prophet, Seer, and Revelator these yet many years to come.



*First Counselor in
the First Presidency.*


President Grant— The Benefactor

TODAY at four score years and five President Grant, standing on a glorious eminence of achievement, can, it seems to me, look back upon a life of service to his fellow men with supreme satisfaction. Through righteous endeavor, honesty of purpose, fair dealing in his business relations, and faith in the Gospel of Jesus Christ, he has enriched his soul with the qualities of true manhood.

He has not only rendered service to every opportunity, but sought opportunity to make others happy. By keen insight, self-denial, lavish expenditure of time and means, he has on more than one occasion, quietly and unostentatiously, protected the good name of his associates; lifted mortgages from homes of widows; paid expenses of missionaries; given employ-

ment to the unemployed; and rendered help and succor wherever needed. No mind is more eager to bless, and when you get to know him, no heart more tender, no hand more generous than President Grant's. The beautiful encomium paid by Peter to the Savior may very aptly be applied to our beloved President—"He went about doing good."

God bless him with continued improvement in health, with contentment and peace!



*Second Counselor in
the First Presidency.*

Temple Work should be done!

Private Journal

Heber J. Grant.

October 17th 1898

(Note: The above title to this article was photographed from the fly-leaf of an 1898 notebook of President Grant.)

By RACHEL G. TAYLOR

THERE is a special chapter in Father's life which is woven and interwoven into the pattern of all his eighty-five years. That chapter concerns his vital interest in the temples of the Church and the work carried on within their walls.

Father was not born in the shadow of a temple, for in 1856, the temple walls were themselves deep in the shadow of their foundation trenches. The Temple Square was one of his childhood playgrounds. Of those days he says: "I can remember the temple when I was just a little child. I used to play on the walls when they were only three or four feet high." How little did he or anyone dream that some day he would preside within its sacred precincts!

It was interesting to him to watch a yoke of oxen hauling a mammoth stone swung by a chain from the axle between the two wheels, then to see the stone-cutters shape and smooth the granite block to fill a predetermined spot in the temple wall.

His eyes have seen every structure on Salt Lake City's Main Street grow from nothing to its present stature. Many buildings have come and gone, but not so the temple: firm-rooted, massive, time-defying, it stood, after forty years of slow, painstaking growth had culminated in the beauty of its sky-flung spires. To him, as to all others who lived in the "City of the Saints," it was and will always be the center of their compass—streets north, east, south, and west all measured from the square on which it stands.

Father has attended the dedication of the Logan, Manti, and Salt Lake temples, and as President of the Church he has offered the dedicatory prayer at the Alberta, Hawaiian, and Mesa temples. He has selected the site for the Los Angeles Temple, and personally set aside \$5,000 towards its erection. He looks forward with keen anticipation to the time when the Idaho Falls Temple will be dedicated and has given \$5,000 toward that building.

He has always wanted to feel that he "owned" a part of each of the temples of the Church.

From his young manhood, he has been active in raising funds for these sacred buildings. A year before the dedication of the St. George Temple, every ward in Salt Lake Valley held parties to raise funds for that building. Bishop Woolley gave Father the special call to make the Thirteenth Ward the leading one in this effort.

Of his personal contributions he says:

When I was making \$25 a month, I paid 25c to the temple. As my earning increased, I increased the amount of my donation. Until I was giving \$5 a month to the temple. The 30th Quorum of Seventies, of which I was made a member when nineteen years of age, had a stone-cutter working on the Temple Block. We paid him a regular salary each month, and my share was \$5. [The old record book of this quorum credits Father with \$76 from December, 1876, to September, 1877].

At the time of the final drive for contributions to complete the Salt Lake Temple, father was sent to Tooele Stake with a list of names followed by the amount requested. Every man except one answered the call. Father's donation credited to Tooele Stake was \$1,500.

Father was an ambitious boy, and he decided on three important objectives which he desired to reach by the time he was twenty-one years of age—(1) to establish a business of his own, (2) to build a home for his mother, and (3) to get married. He was successful in all three. If he had not been so busy with his first and third objectives, he might have accompanied his mother when she went to St. George the year the temple there was dedicated. Instead, he devoted himself to courting my mother, Lucy Stringham.

In a letter telling of their marriage he writes:

I went to St. George to be married because the temple there had been completed, and the old Endowment House had been closed. Marriages were being performed by the presidents of stakes and bishops, with the understanding that the young people would later, of course, go to the St. George Temple and be sealed. I said: "I don't want any of this being sealed later on. I want to be married properly to start out with."

Some of my friends tried to persuade me to be married by the bishop and then wait for the completion of the Salt Lake Temple to be sealed to your mother. I have always rejoiced that I did not follow their advice, because she died before the temple was dedicated.

The trip from Salt Lake to St. George was a fair drive to make in ten days. Going as we did by train to Santaquin, we saved a little over two days. It took us nearly a week to get from Salt Lake to St. George. From Santaquin we went the rest of the trip in Uncle Erastus Snow's white top.



THE FOUNDATION WALLS OF THE SALT LAKE TEMPLE AS THEY APPEARED IN 1865 WHEN, AS A YOUNG LAD, PRESIDENT GRANT SAT UPON THEM AND OBSERVED THE PROGRESS OF THE BUILDING OF THE LORD'S HOUSE.

We were entertained on our way to St. George by the people who entertained Erastus Snow. Some of the roads near St. George, over the Black Hills, were very rough. Indeed, it seemed as though we would jump from one rock to another.

There were no restaurants in those days and we had our meals at the homes of the Saints. I met a great many people who expressed pleasure at entertaining me as a son of Jedaiah M. Grant. I do not recall in the same length of time that I ever heard so many kind expressions regarding my father as I did on that trip.

In St. George we stayed at the big Snow house, and were married by Uncle Erastus; your mother did not want anyone else to perform the ceremony. She said that next to her father, Briant Stringham, Apostle Erastus Snow was her ideal.

I was married November 1, 1877—twenty-one days before I was twenty-one. I have never regretted taking the long trip to St. George to be married, and I shed tears of gratitude years later when the members of the Young Women's M. I. A. Board were strongly urging our young people to go to the temple to be married, and I heard you express your gratitude that you had been born under the seal of the covenant. We always get our reward sooner or later when we do our duty in the Church. I am sure that my going to St. George to be married in the temple has had a strong effect for good upon my children.

Today Father could add a postscript to this letter to me, expressing the joy he must feel that his ten children and seventeen of his grandchildren have followed his example and been married in a sacred temple.

THE first temple dedication in which Father was privileged to participate was in Logan. He tells how on Wednesday, May 14, 1884, he, Mother, and their baby daughter, Florence, joined the party of thirty-five who were accompanying President John Taylor. The following Saturday morning the services were held, with President John Taylor offering the dedicatory prayer. Father writes:

The services were held in the large hall

in the upper part of the building, and after they were over the congregation passed through other portions of the building, led by President Taylor, his Counselors, and the Apostles. . . .

I shall make no attempt at a description of the Logan Temple, other than to say that it has been finished in much better style than I had expected and is a building that the Saints can justly point to with commendable feelings of pride and satisfaction, and especially is this the case with reference to those portions of the people that have contributed for the erection of the building, either by labor or with their means. It gives me a feeling of satisfaction to know that I have done something, viz., \$300, in this direction. . . .

Today has been a time of rejoicing with the Latter-day Saints and one long to be remembered by those having the privilege of attending the dedication services.

Father's journal for Wednesday, May 21, 1884, tells of going to the temple at 8 a. m. with Mother to witness the first day's work. He was called upon to assist in the setting apart of Marriner W. Merrill, who had been chosen as president of the temple. After seeing a number of baptisms in the font room, Father was asked to act as witness for the first two marriages.

FATHER'S account of the dedication of the Manti Temple four years later covers thirty-four pages in his journal. It shows a picture very different from the carefree days at Logan. Underlying the deep joy of presenting to God another temple was the tragedy of persecution which kept President Wilford

Woodruff and many other leaders in hiding, preventing them from participating fully with the Saints. It was a time that called for real faith on the part of a humble and chastened people. Father's words reveal that for him those days spent in the Manti Temple were replete with satisfying spiritual experiences.

Tuesday, May 16, 1888, Father records that the dedicatory prayer was read by George Reynolds at a private meeting and was accepted on motion of F. M. Lyman.

On Thursday, May 17, he records:

Met in the temple at 10, a. m., with twenty-nine of the brethren, including myself.

This meeting for the private dedication was called to order by President Woodruff at 12 o'clock. After singing "The Morning Breaks," President Woodruff offered the Dedicatory Prayer. Of the President's remarks Father writes:

He referred to his attending a testimony meeting in the days of the Prophet Joseph when the Prophet said they (the brethren present) were but children in the knowledge of the greatness of the work of God, and what it was to accomplish. Said this work (Mormonism) would fill North and South America, and there would yet be tens of thousands of Saints in the Rocky Mountains. Here I am, fifty-four years after hearing the Prophet make this statement, located in the Rocky Mountains. . . . "From the beginning both earth and hell have united against this Kingdom. I have no doubts of this work arriving at its perfection. There is no power that can stay it. Our government is taking our property, and I cannot say what the result will be, but I have earnestly prayed to the Lord that our temples might be preserved and I have a strong testimony that our enemies will not take our temples. . . .

On Friday morning at a meeting
(Continued on page 692)

AN ARCHITECT'S DRAWING OF THE PROPOSED LOS ANGELES TEMPLE.



"BEHOLD, A SOWER WENT FORTH TO SOW"

By CHARLES A. CALLIS

Of the Council of the Twelve

THE chilly autumn day was fast descending to its close. Behind the Georgia hills the sun was slowly setting. Over the country town of Hazlehurst the lengthening shadows were falling.

Elder John K. Lemon, a young missionary, was traveling without purse or scrip. He was seeking food and a sleeping place for the night. But everyone to whom he had appealed gave him the "cold shoulder."

"People met him at the doorway, and they said, 'Be of good cheer. You can stay with our next neighbor. We don't keep the Mormons here.'"

Tired, hungry, and dejected he came to a farmhouse on the edge of the town. Elder Lemon was very apprehensive lest he would be obliged to enter into the deepening gloom of the woods and spend the night with Uncle Sam. This meant, as every missionary knows who has had this experience, that he would "sleep" under the open sky, with leaves and grass for his bed, for his pillow his stick grip. He was worried.

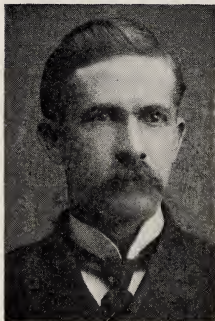
Prayerfully refreshing his sorely tried faith he approached the farmhouse and timidly knocked on the door. Mr. Dyal, the head of the house, appeared. He was a prominent farmer, well respected by the townspeople. With a look of wonderment he surveyed the humble supplicant from head to foot, for Elder Lemon wore a Prince Albert coat, the style of coat worn by the missionaries in those days. The pockets were bulging with tracts. A derby hat topped off his conspicuous wearing apparel.

"I am a Mormon missionary," said the Elder. "Will you please give me food and shelter for the night?"

There was a moment's hesitation before a response to this appeal came. To the Elder, it was a tense moment. Finally Mr. Dyal said, "Come in, and we will take care of you."

When the hungry and grateful preacher had done full justice to a substantial southern dinner, the good man of the house said to him, "You are the first Mormon Elder I have met. Explain Mormonism to me."

Elder Lemon, a tiller of the soil before he was called on his mission, was little experienced in the ministry. Entirely incapable of philo-



ELDER JOHN K. LEMON

sophical reasoning, which often lacks the illumination of the Spirit, he proceeded, in a humble way, to deliver his message. Plainly and earnestly, he bore his testimony that the Gospel was the power of God unto salvation.

The power behind that testimony carried it to the hearts of Mr. Dyal and his family. The Lord, true to His promise, did not suffer that the words of His humble servant would be void and of no effect; He prospered them so that they accomplished that which He pleased. The Gospel seed fell into good ground, and bore forth fruit.

AND now let Kossuth Dyal, one of the sons now living in California and writing long after this remarkable episode occurred, relate the sequel to the story. His letter follows:

"Dear Brother Callis:

"I am very grateful to you for sending Kenneth [his missionary son] to attend my mother's funeral. I was unable to make the trip but as a result of your thoughtfulness I was represented through Kenneth. I am indebted to you more than words can express.

"The Southern people are my people. I know them. I am of them. They are a simple folk, but a more loyal citizenry very few districts or countries have produced.

"As a family we can never repay the Church for the two weeks' labor Elder John K. Lemon performed in our community. From this small beginning, twelve of our family became members of the Church. (I am referring to my father's family only.) All of the ten children are parents of from two to

A STORY OF THOSE EVENTS WHICH FOLLOWED A MORMON MISSIONARY'S REQUEST FOR LODGINGS—EVENTS WHICH HAVE CARRIED THROUGH THE GENERATIONS.

FOR twenty-eight years of his life Charles A. Callis moved up and down the Southland seeking out those who were in search of truth, comforting, blessing, and teaching those who had found it, and encouraging his missionaries to works of greater zeal. Out of this rich span of service came many experiences concerning the ways of God and the ways of men, and we here present the first of a series of "Missionary Reminiscences" which Brother Callis has written.

eleven and the majority of the children are Latter-day Saints. Three of father's sons have been honored with approximately ten years of missionary service in the Southern States. There is no way for me to know the number brought into the Church through the missionary labors of my brothers, Forrest L. and John L. Dyal, but in my weak way and handicapped to a great extent, I baptized one hundred five people. The only reason I refer to this is to call your attention to the apparently endless chain set in operation through the presentation of Mormonism to one family. The thought never occurred to Elder Lemon that such a body of recruits could be assembled in thirty years. Elder Lemon went hungry in our community, but thirty years later the brief review above shows that hundreds have been fed the bread of life on account of the seed of truth he planted deeply in my father's heart. I wish it were possible to have every young man see, as I do, the far-reaching influence and probable results of one man's labors.

"I am happy in the knowledge that my father and mother have been able to leave this sphere of existence with a testimony of the truth.

"May God bless the missionaries of the South that they may find hundreds looking for the Gospel as Elder Lemon found us.

"Your brother in the cause of truth,

"KOSSUTH DYAL."



PRESIDENT GRANT AND THE WASATCH LITERARY CLUB



ON May 17, 1876, Heber J. Grant was voted a member of the Wasatch Literary Club of Salt Lake City—a club which had been organized in 1872. The secretary at one of the meetings recorded, "On motion of O. F. Whitney the house resolved into a committee of the whole to discuss the propriety of having the members of the club photographed in a group; but no action taken upon the subject. The committee was then dissolved." That no picture was taken is a source of disappointment today, for in the group were many men and women who later came to figure prominently in both church and state affairs. It is strange that from so small a group, limited at first to twenty-five and later to thirty members, there should be so many notable names. The explanation may lie to a certain extent in one item which was recorded: "It was moved and seconded that the treasurer pay the tithing on the money the Society had on hand."

In this group who wished to improve themselves were listed many names, in addition to that of President Grant, who later came to figure prominently in community affairs. These names include Mattie Horne, who as Martha Horne Tingey became president of the Young Women's Mutual Improvement Association; Rudger Clawson, now president of the Quorum of the Twelve Apostles; Heber M. Wells, who became first governor of the State of Utah, and who married another member, Elizabeth Beatie; Will Clawson, famous artist; Richard W. Young, Brigadier-General, and member of the Y. M. M. I. A. General Board; Orson F. Whitney, who became a mem-

ber of the Council of the Twelve, and married a member, May Wells; Emily Wells, who later became Mrs. Heber J. Grant; Don Carlos Young, Church architect for many years; Cornelia Horne who became a member of the General Board of the Primary Association; H. L. A. Culmer, artist, who married Nettie Wells, also a member; Horace G. Whitney, manager of the *Deseret News* for many years and famous dramatic critic whose comments were disseminated throughout the western part of the United States; R. W. Sloan, newspaper editor in Salt Lake City and Logan; John T. Caine, Jr., professor at the Utah State Agricultural College.

Salt Lake City, at the time when the Wasatch Literary Club was organized consisted of about 14,000 persons and was still a frontier community, struggling against the pressing necessity of self-maintenance, but within the confines of this city, there were those who were reaching out eagerly for the best in literature. Pencil notes at the end of their minute book indicate the seriousness with which they planned their work. One of these reads:

We the undersigned, realizing the imperative necessity of union, honor, dignity, and intellectual effort in all our deliberations as a society, hereby signify our willingness and earnest desire to observe moral principles and obey the laws and promote the welfare of this association in every possible manner.

Accordingly, to forward these aims, the members met weekly in the evening. Each meeting was planned

By MARBA C. JOSEPHSON

so that many members had the opportunity of presenting some special part of the program. In order that they could have this opportunity the membership was kept down—first to twenty-five; later this was extended to thirty. But laconically enough, a few months later, it was recorded "Motion that the number be increased to 35 was lost."

At each meeting a critic was appointed, and woe unto him if he failed to attend to his duties.

The references to the critic's work are cryptic and revealing: "Critic reported sarcastically." . . . "The critic's report was called for. The critic, Mr. Read, having none to make, was fined 25 cents for neglect of duty." . . . "The critic reported to some length and to the point." . . . "The critic was fined 25 cents, for neglect of duty."

That the young organization had some difficulty in living up to its high standards may be gained from reading such items as these, which, read and approved, are recorded as official business:

Moved that the committee be empowered to insert a piano solo by Miss Cobb upon the programme. Carried. After a great deal of noise, confusion, and unnecessary talking, it was moved that another miscellaneous be inserted in the fore part of the evening. . . .

O. F. Whitney and H. G. Whitney were each fined 50 cents for disorder.

For disorderly conduct, H. L. A. Culmer, H. G. Whitney, and H. M. Wells, each 25 cents.

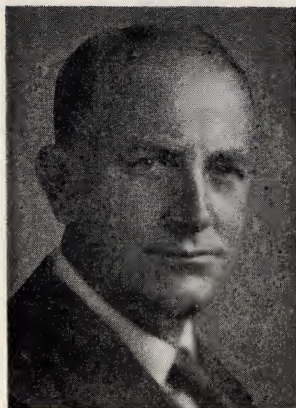
(Concluded on page 690)

OSCAR A. KIRKHAM

Of the First Council of the Seventy

By RICHARD L. EVANS

Of the First Council of the Seventy



PRESIDENT OSCAR A. KIRKHAM OF THE FIRST COUNCIL OF SEVENTY



MRS. IDA M. KIRKHAM

A NEW voice is heard in the general councils of Israel—a voice that has brought good will to the Church in many lands, a voice that has strengthened the morale of youth in a troubled generation.

Those who attended the closing session of the 112th Semi-annual Conference, and those who listened to the broadcast of the proceedings, heard approvingly that Oscar Ammon Kirkham would now take his place among the General Authorities of the Church.

As a member of the First Council of the Seventy, filling the vacancy caused by the death of the late President Rulon S. Wells, Oscar A. Kirkham brings with him many qualifications that have placed him in high esteem in other activities of the Church. Among these should be noted his pressing concern for the welfare of youth and of his fellow men generally, his wide travel and sympathetic acquaintance with many lands and peoples, the personal in-

tegrity of his life, his upright and progressive family of four sons and four daughters, his talents for commanding attention, his inborn showmanship, his unquestioned sincerity and devotion to the cause of truth, and his willingness to pursue any call that comes to him from the authorities of the Church, even though it take him from pursuits he has long loved and followed.

To reduce the personality and spirit of a man to the medium of ink and paper leaves something to be asked for, but the record of Oscar Kirkham's life even so reduced to an unelaborated recital of facts is impressive:

He was born in Utah, at Lehi, on January 22, 1880, the son of James K. and Martha Mercer Kirkham. He attended the available schools in Lehi and was later graduated from Brigham Young University at Provo, having served twice as President of the University Alumni Association.

While still young in years he went to Germany for the study of music, which he pursued from 1900 to 1903. This was followed by two years devoted to the teaching of music in Ricks College, Rexburg, Idaho, which in turn was followed by another two years in music study at Columbia University, New York City. This preparation was followed by a teaching career at L. D. S. University, where, from 1908 to 1913 he was head of the music department.

Then, in 1913, into the program of the Church through the M. I. A. came the Boy Scout movement, to give active direction to which Oscar A. Kirkham was appointed a member of the General Board of the Young Men's Mutual Improvement Association, in

the capacity of Field Secretary, and as a member of the Boy Scout committee. Success in this capacity led later to his appointment as Chief Executive of the Salt Lake Council, B. S. A., which in turn was followed by his appointment in 1925, as Associate Regional Executive, Region Twelve, Boy Scouts of America, comprising Utah, Nevada, California, Arizona, and the Hawaiian Islands. This had been preceded by his appointment in 1920 as Executive Secretary of the Young Men's Mutual Improvement Association, in which position he has served under four M. I. A. General Superintendents: Anthony W. Ivins, George Albert Smith, Albert E. Bowen, and George Q. Morris. In these two positions last named he was still serving at the time of his appointment to the First Council of the Seventy.

Brother Kirkham is recognized internationally in recreational circles. Four times he has served as Chief Morale Officer at World Scout Jamborees: at Birkenhead, England, in 1920; Arrowe

THE KIRKHAM FAMILY OF EIGHT

Mrs. Carol Jarvis Mrs. Grace Burbidge Rock M. Kirkham

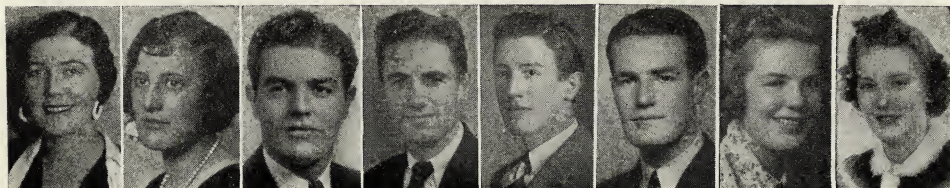
Norman Kirkham

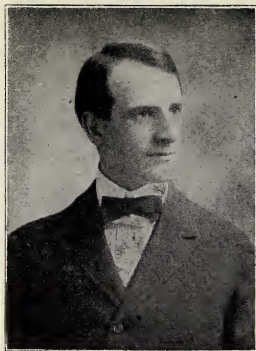
Mark Kirkham

Oscar Ned Kirkham

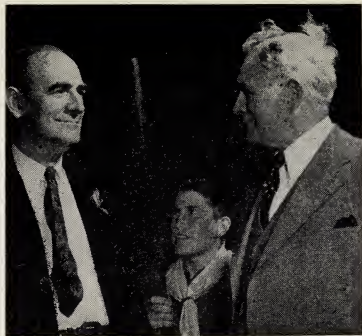
Kathryn Kirkham

Jane Kirkham





AN EARLIER PHOTOGRAPH OF OSCAR A. KIRKHAM.



A TYPICAL CANDID PHOTOGRAPH OF PRESIDENT DAVID O. MCKAY, PRESIDENT OSCAR A. KIRKHAM, AND A SCOUT.



OSCAR A. KIRKHAM, CHIEF MORALE OFFICER, WORLD SCOUT JAMBOREE.

Parke, England, in 1929; Godolo, Hungary, in 1933; and Haarlem, Holland, in 1937. He has been in official attendance and has been called upon to participate in many recreational meets and conferences of national and international scope, one of which, the National Recreation Conference at Baltimore, Maryland, was responsible for his absence from the General Conference at the time of his appointment to the First Council of the Seventy.

Among the many achievements of Oscar Kirkham, there is one which surmounts them all—his notable and worthy family of eight children, in the love and pride and responsibility of whom he has shared with his worthy wife, Ida Murdock Kirkham, whom he married in 1904. Those children, all now grown, and pursuing their lives in keeping with the example of uprightness of the home in which they were reared are: Mrs. Carol Jarvis of Arlington, Virginia; Mrs. Grace Burbidge of Salt Lake City; Rock M. Kirkham, first assistant Scout executive for the Washington, D. C., Scout Council; Norman Kirkham, graduate student at Harvard University; Mark Kirkham, who is

studying architecture in Washington, D. C.; Oscar N. Kirkham, private in the U. S. Army at Camp Roberts; Miss Kathryn Kirkham, student at Utah State Agricultural College, and Miss Jane Kirkham, student at East High school in Salt Lake City.



OSCAR A. KIRKHAM AND SCOUTS FROM MANY LANDS, AT THE WORLD JAMBOREE, HOLLAND, 1937.

It is fitting that the appointment of Oscar Ammon Kirkham should be referred to as "a new voice in the general councils of Israel." One of his most distinctive qualities is his voice—a large voice, devoid of harshness—a deep and throaty voice with pleasing quality and conviction—a voice, which, in crescendo, or in reverent whisper, carries far in terms of physical distance, and far in the

lives and hearts of the men and boys it has touched. As a Boy Scout I have heard the beckoning of that voice—in the early hours of morning—in the candid brightness of day, out on the trail—and after taps in the quieting solemnity of the night—and always it seems to come from the depths of a moving spirit—penetrating, sincere, persuasive, reverent.

And so, we—the First Council of Seventy—the General Authorities—the membership of a worldwide Church welcome Oscar A. Kirkham to a calling of distinction and of great responsibility, knowing that his moving energy, his persuasive speech, his varied talents, and his worthy life will now be used to bestir men to be about their Father's business—that others may find the only way of life that leads to highest attainment here and hereafter.

THE FIRST COUNCIL OF THE SEVENTY, OCTOBER, 1941

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

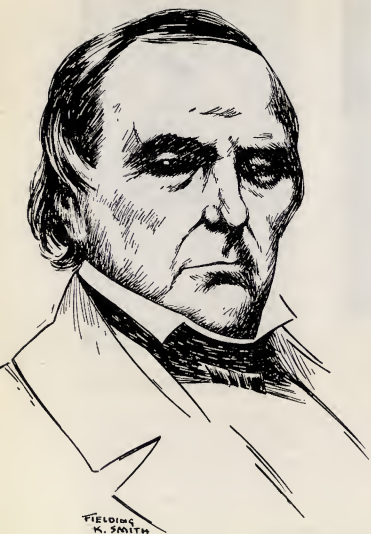
John H. Taylor

Rufus K. Hardy

Richard L. Evans

Oscar A. Kirkham





The YOUNG LAWYER

By
KENNETH
P. WOOD

A STORY FROM THE LIFE OF
DANIEL WEBSTER IN WHICH
YOUTH MAKES AN INVESTMENT
THAT PAYS DIVIDENDS IN LATER
YEARS.

Reprinted from *Future Magazine*

"ENCLOSED herewith I am sending you a story about Daniel Webster. I do not know who sent it to me, but I think it is worthy of reprinting in the *Era*, provided of course that we have the right to publish it. I am sure you will enjoy reading it.

"Sincerely yours,

"Heber J. Grant."

honor toward even the least client.

Consequently, though he really could not afford it, he took the stage-coach to Boston, and spent the whole day in the law libraries there. He found, to his surprise, that the point in question had never been decided because it had never come up in just that form. Nevertheless, he did find somewhat similar cases and through them he pursued the subject back to the very statute and common law of England.

His constructive mind developed a theory of equity which was consistent with all decisions that had been handed down in similar cases, and he made copious notes of them. And then he bought, from his lean purse, the volumes which contained references that he needed, and with these he went back to Portsmouth.

It was with this background of research that he went before the local court and made his appeal—an agreement prepared as carefully and with as much learning as if it were to be presented in the Supreme Court of the United States. The lawyer on the other side was overwhelmed. After only a meager rebuttal, a verdict was handed down favoring the blacksmith.

Coming out of court, the smithy asked, "How much do I owe you, Mr. Webster?"

"Oh," answered the lawyer, who was always careless about money matters, "pay me whatever you think you can afford."

"Well," said the client, "you seemed to run it off pretty easily,

so I guess a dollar will be about right."

Daniel Webster pocketed the dollar without comment and returned to his little office. There he entered on his record book a note to the effect that his journey to Boston and the reference books had cost him between forty and fifty dollars, and that he had received as a fee the magnificent sum of one dollar in hard cash. Then he forgot all about the matter.

Some twenty-five years afterward, when he was at the head of the American bar and noted for his statesmanship, the president of a large railway telegraphed him saying that he wished to consult him on a very important subject. The two met at Webster's office in Boston, the door was locked, and the railroad president said very anxiously:

"Mr. Webster, I want to put before you a question that vitally affects the interests of my road. The very eminent lawyers whom I have consulted believe my contention is correct, but they are absolutely unable to find any decision which bears upon the subject. The case is to be tried in a very short time, and yet my side is wholly unprepared. If I lose the decision, then my opponents will seriously cripple our corporation."

Webster remained impassive, and said in his deep voice, "Please state your case."

The railroad magnate did and produced all the papers bearing upon it. Webster glanced through the testimony briefly and then a gleam lighted up his great black eyes. In principle the case was precisely that of the blacksmith's in Portsmouth.

"This involves a very knotty problem," he said. "I will undertake to act for you if you will give me the necessary authority. I shall not need the assistance of other counsel."

(Continued on page 678)

DANIEL WEBSTER started the practice of law unknown and with barely enough money to pay his weekly board bill. Clients were few and far between when the village blacksmith entered Dan Webster's office and asked for legal advice.

The case which he laid before the young attorney had to do with the conflicting claims of himself and one of his neighbors regarding a parcel of land. The question seemed to involve a very peculiar point of law which he could not answer off-hand. But since a lawyer does not admit that he is ever puzzled—especially a very young lawyer—Webster told the blacksmith that he was exceedingly busy at the time, that he would look into the case and give an opinion in three or four days.

As soon as the blacksmith left the office, Webster began eagerly to consult the store of law books which made up his small library. But after a thorough search he could find nothing similar to the blacksmith's case—no decisions, no precedents, no reference to that particular complication.

A different sort of attorney would have made up some kind of plea and would have trusted to luck or oratory to pull his client through. But Webster, even at the age of twenty-five, was profoundly interested in every phase of the law. He had to go to the very bottom of things before he could be satisfied, and he also had a very high standard of

WE HAVE SEEN AND HEARD

*and we testify of these things
to Israel and to all the world*

DEAR PRESIDENT GRANT:

WE have witnessed the beauty of your life; the kindness, forbearance, and vast generosity of your public and private dealings; your battles for truth and stern refusal to compromise with error; and your gentle tempering of justice.

We have seen your incessant, earnest, intelligent labor to magnify the work of the Lord and to build up His kingdom on earth, even from your young manhood, when you were called by revelation to a high calling in the Church.

We have heard your clear, unwavering testimony of the divine mission of Joseph Smith, the Prophet, and of the truth of the restored Gospel, which has brought peace and certainty to the hearts of a multitude.

We have seen you on many occasions, clothed with prophetic power, as the undoubted, authorized leader of the Lord's work of salvation for the children of men.

Throughout your eighty-five years you have delivered the message, which if heeded, would have spared the earth of its present horror. You have shown the wisdom of the righteous life.

In this day, when men's hearts fail them, and confusion and evil reign, you stand as the one man on earth with knowl-

edge, power, and authority to lead humanity back to peace, if they will but follow. Would that the message might sink into their hearts!

We thank the Lord for you and your service. You have been profitable, spiritually and temporally, to the Church and to your generation. Your entrancing career is an example and a challenge to us and to all men.

We who have had the privilege of close association with you testify of these things, solemnly, to Israel and to all the world. You are the leader, divinely chosen, of the Church of Jesus Christ; and we have the assurance that the Lord is pleased with your ministry among the children of men.

We are happy and proud to follow your leadership.

May many years on earth be added to those you celebrate on November 22, 1941.

Sincerely and affectionately,

THE COUNCIL OF THE TWELVE.

Rudger Clawson
President.

THE Seventies of the Church join the host of other friends of our beloved President in congratulations upon his arrival at another milestone in the journey of life. We hope that God, in tender mercy, will give him better health and extend his years.

Everyone who really knows President Grant loves him for his sterling qualities. His faithfulness and devotion to the Church have never been questioned, and no sacrifice in its behalf has ever been refused by him. His service to the Church has frequently necessitated great pecuniary sacrifice which was always willingly and graciously given. Greater devotion would be rare indeed.

He is especially known for his persistence and tenacity of purpose. One may

differ with him in opinion but no one can accuse him of dishonesty.

President Grant is generous to a fault, and as honest as the day is long. He has a faculty of making friends, and among them are to be found the high and the low, the rich and the poor. The man who is thrown into immediate association with him is fortunate indeed. This faculty has made him one of the most powerful missionaries of the Church.

President Grant, we congratulate you. May God bless you.

THE FIRST COUNCIL OF THE SEVENTY.

Antonie Rasmussen

The PRESIDENT

As Seen by His

SECRETARY

By JOSEPH ANDERSON

Secretary to President Grant



JOSEPH ANDERSON

On the 21st of November, 1921, President Grant delivered an address in the Assembly Hall to the students of the Latter-day Saints University. He told of his experiences in overcoming obstacles and of his accomplishments through perseverance. To me this was an eventful day, for the reason that it was the first of the President's speeches that, at his invitation, I had attempted to report. Upon my success that day depended very greatly the answer to my application for employment with the President of the Church. I shall always believe that he made it a special point to speak with the utmost rapidity on that occasion. Of one thing I am certain—it was with great difficulty that I followed him. On many occasions since, I have had opportunity to learn just how fast President Grant can really talk.

That experience stands out vividly in my mind because it was the beginning of an intimate and enjoyable association with the President that has endured over a period of twenty years. As the years have come and gone, my admiration and affection for him have continually increased. One could not do otherwise than recognize his many virtues, and we can all profit by the wonderful example he has set us. We should not seek for perfection in men—no one is perfect; but no one who has become intimately acquainted with President Grant can fail to recognize in him the fundamental human virtues of courage, loyalty, perseverance, generosity, initiative, faith, and hard work.

All his life he has been an indomitable worker. He has never felt that work hurt anyone. I am convinced that one of the qualities most responsible for his prodigious achievements is his love of work. Illustrative of his zest for work is the fact that in his young manhood he toiled until the late hours of the night and the early hours of the morning, devoting his dynamic en-

ergy to the tasks assigned to him and to those which he himself assumed. Surely hard work in his youth and young manhood was one of the great foundation stones upon which he built the enduring structure of the successful man.

During the years that I have known him that same "drive" has

continued. Thousands of members of the Church and friends outside the Church, in the business world, have received from him letters—long letters—dictated to the dictaphone late at night or in the early hours of the morning when he could not sleep. Many a time when on the train, going East or going West, or perhaps while in a hotel room when away from home, early in the morning, before the usual hours of activity for most of us, he would get busy taking care of matters that needed attention, or perhaps sending a word of comfort or cheer to someone whose heart was aching because of a tragic or distressing experience. Even when traveling by automobile to attend a conference in some distant stake, he has been known to open his briefcase and answer correspondence or give instruction as to how certain matters should be disposed of. Not infrequently he has remarked that he has never been able to catch up with his work. This he can never accomplish for the reason that he is always thinking of things to do to add to the happiness of others.

Nor does the situation change greatly when he is confined to his home on account of illness. It is not unusual for him to take care of more work when he is ill than otherwise—this, of course, being due largely to the fact that he is free from frequent interruption.

More than a year and a half ago the President became seriously ill while in Los Angeles, and on the advice of his physicians was taken to the hospital. He was in a critical condition. Friends sent flowers to cheer him and to brighten his room; others sent letters of encouragement. President Grant, though almost too sick to talk, insisted that letters of

(Continued on page 691)

Up and Down the World

TRAVEL DATA CONCERNING PRESIDENT
HEBER J. GRANT

By Marvin E. Smith

CONTRARY to the custom of settling down and passively growing old after three score years, President Heber J. Grant has continued in vigorous activity.

Although he was sixty-three years of age when he became President of the Church, yet since that time, as nearly as can be ascertained from the records kept by Bertha K. Irvine, one of those who has long served him as secretary, he has traveled 406,000 miles to fill 1500 appointments in the service of the Church and for the betterment of his fellow men. Statistically, the appointments include 337 talks in wards in 224 different towns and cities; 504 addresses at 224 stake conferences; 157 dedications (wards, seminaries, temples, hospitals, monuments, etc.); and 28 addresses to state, national, civic, or professional groups, including radio broadcasts. Average miles traveled for each appointment are 270, and the total distance traveled since his sixty-third birthday is equal to sixteen times around the world.

The energy and risk involved in going nearly half a million miles and keeping 1500 engagements, both at home and abroad, was uncomplicated and enthusiastically undertaken in the spiritual welfare of humanity. It seems doubtful that the President would have put forth a small fraction of the effort thus expended, except for his driving determination to serve that cause which he knows is vital to the eternal welfare of every one of his fellow men.

MY DAYS IN SCHOOL



A PEN SKETCH OF BRIGHAM YOUNG'S SCHOOLHOUSE

By PRESIDENT HEBER J. GRANT

AS TOLD TO HIS DAUGHTER

RACHEL G. TAYLOR

This story of the tribulations and triumphs of a normally troublesome boy will be enjoyed by young and old

THE first school I ever attended was the Doremus School where the old adobe knitting works stood. I got whipped once for telling the truth—one of the bigger boys gave me a mauling because I told the truth about him. I was sent up twice to be whipped by Brother Doremus. Both times I ought not to have been. The second time I was to be whipped, instead of going upstairs I ran home. Brother Doremus taught upstairs, and Sister Doremus had the little children downstairs. I was then living in the Main Street home. The first time I was whipped was the only time I was ever upstairs.

When any child had to be whipped, they had what seemed to me to be a great big willow, but I guess it was a little switch. I was told to go up there again, but did not do it. I ran home and was nearly exhausted for fear someone was after me. I told mother all about it and that I ought not to have been whipped because it was not my fault, and she fixed it so that I did not get whipped. I remember that they gave little prizes, and I was given a prize which was a piece of paper about three or four inches long and about an inch and a half wide with the one word "Truthful" in blue ink, well printed. I saved it until after I was married; I prized it very highly.

I remember coming home from that school one night after mother had moved to Second East. Nobody was in our old house on Main Street, and you had to step down one step to the lot. I sat down on the ground and cried, and jumped up and shook my fist at the place and said: "When I am a man I will buy you back." I often thought of that years later when I formed a syndicate and

bought \$350,000 worth of Z. C. M. I. stock, and part of the Z. C. M. I. store was built on the ground where that first home stood.

After the Doremus school I attended a school in a small dwelling on West Temple Street just below the center of the block where the Grant Brothers livery stable was built. Matthias F. Cowley's mother was the teacher. I afterwards went to the Brigham Young schoolhouse where Sister Granville was the teacher. Orson Whitney and others were pupils there. I was baptized in the font behind Brigham Young's schoolhouse, but I do not remember who baptized me and who confirmed me. I think the font was far enough south that when they made First Avenue they had to tear down the font.

The fall I became nine. Mother and I went to St. George for the winter, and I remember that I went to school there in a tent. We traveled to St. George in a wagon. It would be just after the October Conference. Aunt Anna and Cousin Tone had come up to conference and we went back with them. The first night we stopped at Brother Standing's—Rebecca Standing's, who was afterwards the president of the Relief Society—Edwin, I think was his name. The next night I think we stayed at Spanish Fork, and the next night at Salt Creek (Nephi); the next night Round Valley (Scipio), the next night Cedar Fort (Holden). I do not know where we stopped the following night; it was Meadow or Corn Creek. Then the next night it seems to me we camped in Wildcat Canyon. There was no Cove Fort then. We slept on the ground. They had been telling Indian stories. It was a beautiful moonlight night, and I

do not think I went to sleep until after midnight. I was sure that I saw Indians crawling around in the sagebrush. The next night we stayed at Beaver, then Red Creek (Parowan), the next night Cedar City, the next Kanarra, from there to Toquerville. We then went to St. George. We stayed there about six months, and my teacher, I believe, was a Sister Everett. A man by the name of McGregor, I think, also had a school. Tone [Anthony W. Ivins] went to him; he was four years older than I.

People went to St. George because it was pleasant. President Young built a house there, and he spent the bad months in St. George. They built a cotton factory there, a three-story log building; it is standing there now. I carried one end of the chain to survey the ditch to the cotton factory, and Tone the other.

I ALSO went to Camilla Cobb to school before I went to the University. She had a private school, south of the Social Hall. After there I attended the University, and from there I went to Miss Cook's, and afterwards back to the University. I attended the University when the school was in a building that afterwards became the Deseret Museum, where Richards Street now is.

A man by the name of Hardy, who afterwards became in charge of the State Mental Hospital at Provo, and a girl by the name of Young who lived on First South, and Sarah Francis Young, were the teachers. It was upstairs, and a number of us went there, and we had no teacher; we had to go up to the Council House to give our lessons, so we had a monitor to keep the boys

(Continued on page 681)

CALL TO A YOUNG MAN

BACK in 1882, the term "conference weather" could not have signified anything very different from what it does today. We read in the record of fifty-nine years ago that—

President Taylor said as the weather continued cold and we were unable to warm the Tabernacle, Conference would meet this afternoon in the Assembly Hall at 2 o'clock p. m. If the weather was warmer on Saturday, we would meet in the Tabernacle when all should come well clothed. —*Deseret News*, October 6, 1882.

[Conference met Saturday, Oct. 7, in the Tabernacle.]

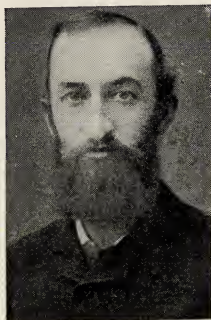
As it has done so many times since, the membership was then waiting with interest the naming of new leaders to fill existing vacancies in the presiding councils of the Church—only this time there were four—two vacancies in the Council of the Twelve and two vacancies in the First Council of the Seventy. But the conference came and went, with only one of these four vacancies having been filled. Abraham H. Cannon, then twenty-three years of age, was unanimously sustained as a member of the First Council of the Seventy. (The same Abraham H. Cannon who seven years later became a member of the Quorum of the Twelve.) But the close of conference left three vacancies yet unfilled.

Prior to the conference of October, 1882, George Teasdale, then a man of fifty-one had had a manifestation as though a voice had spoken to him, that he and Heber J. Grant would be called to fill the existing vacancies in the Council of the Twelve. Heber J. Grant, then the young president of Tooele Stake, had read Brother Teasdale's thoughts on this matter, as they met by chance going through the south gates of Temple Square on their way to conference. But when the conference passed without announcement of these appointments, both began to wonder about the source and validity of their impressions. Then, on October 13, 1882, came the word of the Lord through President John Taylor directing the filling of the three vacancies in the presiding councils of the Church, as follows:

Thus saith the Lord to the Twelve, and to the Priesthood and people of my Church. Let my servants, George Teasdale and Heber J. Grant, be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform; and then proceed to fill up the presiding Quorum of Seventies and assist in organizing that body of my Priesthood who are your co-laborers in the ministry. You may appoint Seymour B. Young to fill up the vacancy in the Presiding Quorum of Seventies. . . .

In accordance with the above, immediate action was taken and the three brethren named in the revelation were ordained on Monday, October 16, 1882, to the positions to which they had been designated by direct revelation. Of this action the *Deseret News*, under the editorship of Charles W. Penrose, commented with satisfaction:

The word of the Lord and the ordination of these brethren, we feel assured will be received and sustained by the cordial consent of the Saints, and there will be a general feeling of satisfaction that all the leading quorums of the Church are now full and complete. There is nothing more perfect and beautiful than the order of the Holy Priesthood as revealed from On High through the Prophet Joseph Smith, and



PRESIDENT GRANT AS HE APPEARED AT ABOUT THE TIME HE BECAME AN APOSTLE.

when every quorum and council occupies its proper position, each filling its own sphere and not impinging upon that of another, and the members thereof act in the spirit of their calling, there is power in Israel such as cannot be felt and exercised by other means, and the whole body of the Church is blessed and strengthened.

We are sure that we express the feelings and desires of the Latter-day Saints throughout the world when we say, God bless the Elders who have been ordained to these important offices in the Priesthood, and fill them with the spirit and power and gifts of their holy calling!—*Deseret News*, Thursday, October 19, 1882, (editorial); Charles W. Penrose, Editor.

Thus it was that President Heber J. Grant as a young man nearing twenty-six years was called by direct revelation to the Apostleship fifty-nine years ago, in pursuit of which sacred trust he has ordered his life since that time—later to become President of the Church. November 23, 1918, twenty-three years ago this month.

—R. L. E.

A Tribute

IN our work with the Aaronic Priesthood of the Church, we feel that one of the greatest influences for good in their lives is the wonderful example of our President. Alma taught: "And also trust no one to be your teacher nor your minister, except he be a man of God, walking in His ways and keeping His commandments." One could not hope to find a man who more fully exemplifies these qualities than does President Heber J. Grant. When he became the President of the Church, he indicated that he would not ask the Latter-day Saints to be more faithful in keeping the commandments of the Lord than would he.

He is the very soul of honor. Though he carried heavy financial burdens for years, he would not resort to bankruptcy, as he was advised to do by many of his friends. He has set an example that is worthy of emulation by every Latter-day Saint.

He is so unselfish that few people realize how much he does from his own personal funds to help those in need and to contribute to worthy causes.

He has great faith in God, and believes that through persistent effort men can overcome handicaps and difficulties.

He has taught us wonderful examples of thrift in caring for his widowed mother and his own families.

His has been a most wonderful life, rich with examples of faithfulness and right-living, and full of the inspiration of the Lord in all his ministry, so that we can truly say, as did Alma of old: "He is a man of God, walking in His ways and keeping His commandments."

We congratulate President Grant on the coming of his eighty-fifth birthday, and thank our Heavenly Father for having permitted him to minister among us for so many years. We hope and pray that it may please the Lord to permit him to remain with us yet many years to bless us with his wisdom and leadership. He truly is a great man.

THE PRESIDING BISHOPRIC.

Heber J. Grant
Wm. O. Carter
Joseph B. Stoddard



TIM

A SHORT SHORT STORY By JAMES P. SHARP

*about a funeral for one
that could have been for two!*

AS I STEPPED TO THE HEAD OF THE GRAVE I NOTICED TIM STANDING A FEW FEET AWAY. A SORT OF A SNEER WAS ON HIS FACE.

SOME thirty-odd years ago many strange happenings came my way while I was managing a large ranch up in Idaho. The people of the valley called ours the Mormon outfit and showed plainly they wanted nothing to do with us. An event or two happened that changed some of those people almost over night. Still some seemed to be on the fence, so to speak, and we scarcely knew whom to trust.

While going to the house for dinner one hot day in August I noticed a man coming down the road. He was riding a horse and coming very fast. He stopped at the gate, got off, tied his horse to the tie post, pulled a whiskey bottle from his pocket, emptied it, threw the bottle into the canal, and started for the house. I waited for him. When about ten feet from me he asked, "Are you a Mormon?"

I looked at him and wondered what was wrong and replied, "No, I am not a Mormon. Don't claim any of those titles you referred to. I am just a common every-day Mormon. What can I do for you?"

He looked at me, offered an apology, and explained that an infant had died the day previous and as head of the Lodge he had phoned to Boise for a minister to come and

conduct the services, which was customary when a death happened to a member of the family of a Lodge man in good standing. The stage had arrived, but no minister. It was impossible to keep the body another day, so he was asking me to conduct the services.

I hesitated and told him that was one thing I had never done. Then he said, "I never saw a Mormon but what could do anything he was asked to do, and do it better than anyone else." Still I hesitated and he continued, "You Mormons believe that children who die before they have been baptized will be saved. Now this babe was not baptized, so why not preach a Mormon sermon and have a real Mormon funeral." Without waiting for me to reply, he went on, "Funeral will be held at the Lodge hall at one o'clock. I'll go up and get things moving and will have them there on time."

Rather dumfounded, I stood there as he walked back to his horse, mounted it, and rode to town in record time. To the house I went and told the men to go on with the haying and I would be back some time later.

When I arrived at the Lodge hall, the people were there. The Lodge man said, as I walked to the door, "The family have requested a short service. Don't be afraid of anything Tim and his gang might start. We'll take care of them."

A quartet of ladies sang; the chaplain read some sort of prayer; and the head Lodge man said they were pleased to have one in their midst who could conduct such services in an emergency. Then he introduced me as the speaker. Some of those present did not know the minister had failed them and were surprised when they saw who was to preach.

When we arrived at the cemetery, there stood Tim and four of his men

with him. As we were getting the casket to the grave and lowering it, other men began to arrive. Some were riding horseback with a saddle; some had no saddle; and still others came with harnesses on their horses, just as they had been taken from the hay field. I told those present it was customary at Mormon funerals to dedicate the grave. Something seemed to force me to say, which I did, "And while the grave is being dedicated, the gentlemen usually remove their hats."

As I stepped to the head of the grave I noticed Tim standing a few feet away. A sort of sneer was on his face. The late arrivals all gattered near him. When I said, "Amen," and looked up, every hat was removed. Then I thanked those present, in behalf of the family, for any services rendered to the parents of this infant.

The head Lodge man and I walked back to town, and as we did he told me Tim had boasted that if I attempted to conduct a Mormon funeral there would be two in the grave instead of one, and I would be the other person, so the head man had sent a messenger in haste to members of the Lodge to come to the cemetery immediately, as there was an emergency to be met, hence the men arrived as they did.

Tim was a clerk in one of the stores, and previously, whenever we went there for the mail or supplies, he refused to wait on us and usually had some slurring remark to make about the Mormons. I had a hard time keeping some of the ranch hands from taking issue with him.

On this day, however, as we walked past the store door which was open, we saw Tim with his back to us talking for all he was worth. We stopped and heard him say, "And when I die I want one of those Mormons to say a few words over my grave, just like that one did. Never heard anything like it before in my whole life."



LEFT: RIGHT FRONT VIEW OF THE COMPLETED BUST OF PRESIDENT GRANT.

RIGHT, BELOW: PRESIDENT GRANT SITS AS AVARD FAIRBANKS CAPTURES HIS CHARACTERISTIC FEATURES IN CLAY. RACHEL GRANT TAYLOR IS AN INTERESTED OBSERVER.

PRESIDENT GRANT IN SCULPTURE

THE STORY OF THIS MONTH'S COVER, THE NEW BUST OF PRESIDENT HEBER J. GRANT, CREATED BY AVARD FAIRBANKS.

By RICHARD L. EVANS

THIS month's cover is a reproduction of a portrait bust of President Heber J. Grant, sculptured in the forepart of September of this year by Dr. Avard Fairbanks, Utah-born artist, who is now a member of the faculty in the Institute of Fine Arts at the University of Michigan at Ann Arbor.

Dr. Fairbanks, the father of eight sons, habitually finds his way, with his family, back to Utah during the summer months, as circumstances permit. This year the trip, because he was finishing a heroic statue of Abraham Lincoln for the Hawaiian Islands, was necessarily late, but early in September he walked into the *Era* offices and expressed again a long-felt desire to create a bust of President Grant. Because of President Grant's approaching eighty-fifth birthday anniversary, and because of this forthcoming anniversary issue of the *Era* we felt that the time was particularly opportune. It was explained to Professor Fairbanks however that the President's physical energies must not be imposed upon, in response to which caution came the reply from the artist that the process of sitting for a bust that he makes is not like posing for a painting—that relaxation and informality are desirable—that stiff, formal postures not only are not necessary but not wanted.

Accordingly, arrangements were made through Rachel Grant Taylor and Lucy Grant Cannon for their

father to sit for Avard Fairbanks in the old Church and Territorial office used by President Brigham Young, between the Lion House and the Bee-Hive House, and in four short sittings, each of not much more than an hour, the clay took on life-likeness in a manner almost unbelievable to those who are uninitiated in the ways of the sculptor.

Most of the work was done at the first sitting. From then on it was only a matter of refinement—"but not too much of refinement," explained Brother Fairbanks, "because we strive for character and strength

rather than literal detail"—but that both have been achieved is a conclusion that forces itself upon those who look upon the original.

"I feel that this is one of the finest studies that I have done," stated Dr. Fairbanks. "Following along with the Abraham Lincoln recently completed, it causes me to sense more keenly an ambition to make the great characters of American history; and indeed President Grant is one of them."

Avard Fairbanks' other works include the "Tragedy of Winter Quarters," a deeply stirring work erected for the Church at Florence, Nebraska; "New Frontiers," L. D. S. display at the Century of Progress Exposition, Chicago; and the "Three Witnesses" memorial on the Temple grounds, and many other major works which have been accorded honors throughout the principal cities of America. His works have been widely exhibited in America and Europe.

Dr. Fairbanks, son of the late John B. Fairbanks, Utah artist, received his training at various institutions

(Concluded on page 684)



THANKSGIVING, 1941

By Edna S. Dustin

LET'S give,
And then give thanks
That we can give.

Let's give
Because we live
In this great land
Where we can give
That others may live.

Let's give,
And then give thanks
That we can give.

AMONG CHOICE GIFTS

By Mabel Jones

GOD sends a lot of gifts along life's way
To light the darkened paths, to smooth
sharp stones.

The freshness of a dawn in spring atones
For stormy nights, or heavy laden days.

And in the waking of a bud appears
The promise of high courage which will lift
The heaviness of doubt, and bring a rift
Of hope to span discouragements and fears.

Then, when the heart is gay and spirits high,
The lilt of song that thrills on winged notes
Will ease the pain of joy-restricted throats
And carol voiceless praises to the sky.

But choice of all the gifts that God would
send

To make the journey beautiful and clear,
To share the shining moments and the dream,
I treasure this: an understanding friend.

GRATITUDE

By Joseph D. Olson

OH God! We give our thanks to Thee,
For Thy Redeeming Love for us,
Thy loving watch, on land or sea,
For all that's grand and glorious.
The verdant vales and mountains high,
And songsters in the leafy bowers,
For sun and moon, and starlit sky,
The fragrance of a thousand flowers.

We thank thee for the Gospel's light
To guide us mortals here below,
The snow-clad peaks, so pure and white,
From which the crystal waters flow,
For Thy protecting care and love
And all the good we hear and see;
For all thy blessings from above,
We give, Oh God, our thanks to Thee.

YOUR IMAGE

By Dorothy Hilbert

I'VE locked your image within my heart.
A memory, to be kept apart
From day's revealing light
But when these troubled years
Shall be no more, and the flowing tears
By a gentle hand are wiped away,
Then shall we know once more
Our dreams of yesterday.

HEARTHESIDE SEASON

By Frances Hall

LOUD in the night the ripe nuts fall,
Crackling like frost in heavy beams:
And bolder sounds the coyote's call
To trouble the watch-dog's close-curved
dreams.

High on the garden's grape-vined wall
A predatory green eye gleams.
This is the time of the heaping bin,
Of the granary's wealth and the cellar's
store,

The season for locking the firelight in
And letting the winter storm wind roar.
These are the days of tales to spin
In happy talk round the fire once more.



Photograph by Lionel Green

RAIN

By Bianca Bradbury

RAIN was made for our delight.
A million little dancing feet
Down a patent-leather street,
On a dusty summer night.

Sprites of silver at their play,
Down the canyon walls they chase,
Gay and gentle, to erase
The tired faces of the day.

To close in sleep the city's eyes,
Singing at a window pane
A murmuring and soft refrain
Of earth's own ancient lullabies.

MY DAYS

By Edgar Daniel Kramer

SHORT days or long days,
I but laugh at dying;
Long days or short days,
Only fools are sighing.

Gay days or sad days,
I am ever singing;
Sad days or gay days,
Hearts are wisely singing.

Fair days or dark days,
I but mock the weather;
Dark days or fair days—
Dear, we are together.

SAVING GRACE

By Alice Whitson Norton

WHEN I was a child,
My mother would say,
"Set worry aside,
And run out and play."

Today I've grown up
And facing stern life,
Battling with problems
Entangled with strife.

Scrimping for clothes,
Struggling for bread,
Seeing but heartaches
And failures ahead.

Low is my spirit,
Dark is my day;
Sense to the rescue:
I'll run out and play.

ABSENCE

By Gilean Douglas

NOW that frail pages of close writing fill
My life by day and make my dreams
by night,

I cannot find in all the songs I sing
One strain as lovely as the words you
write.

Now that my ears have lost their sweetest
tones,

And letters are the lamps whereby I see,
I cannot find in all my lonely heart
One thought of joy—save those you send
to me.

FREEDOM

By Helen Van Cott Madsen

OH, you wild lover
of the prairie,
You charging, restless
bronco:

Flie from man!
Gaze into crystal pools
of mirrored stillness;

Drink the silences
that on the desert
hover

like the soundless
hush
of empty seas.

Hold high your head
and race
with the whistling
winds.

That wander
free as night
adown the stretching,
endless,
prairie.

WISDOM

By Jean Anderson

"I AM the head of this house," he said,
Thinking that the greater part;
But she was wiser far than he—
She was content to be its heart.

The Church Moves On

The 112th Semi-Annual Conference

THE one hundred twelfth semi-annual conference held October 3, 4, 5, was marked by a common plea to live the Gospel, set our houses spiritually in order, prepare for a day of need in the perhaps not too distant future, and guard against the "isms" and hatreds that are in the world today.

President Heber J. Grant presided over the conference and was present at several of its sessions, the inclemency of the weather barring his attendance at some meetings. He addressed the congregation twice, besides speaking at the Priesthood meeting Saturday night for over forty-five minutes. President David O. McKay conducted the sessions of the conference.

At the final session, Elder Oscar A. Kirkham was sustained to fill the vacancy in the First Council of Seventy caused by the death of President Rulon S. Wells. Brother Kirkham's absence in the east prevented his response to his call. (See page 660.)

Special conferences this fall included one for the stake mission presidents, the first of its kind to be held, under the direction of the First Council of the Seventy, and one for the bishops of the Church by the Presiding Bishopric.

There was also a meeting for Church architects in which they discussed various innovations in the building field which they could employ in the construction of new buildings throughout the Church.

All of the General Authorities of the Church were in attendance. (See also page 654.)

C. Leland Davey Named Church Custodian Head

THE appointment of C. Leland Davey as Church-wide supervisor of custodians has been announced by the Presiding Bishopric. He will supervise the care of chapels and halls throughout the Church in an effort to obtain more uniform practices in the cleaning, heating, servicing, and upkeep of the buildings.

Hawaiian Institute of Religion Formed

EXTENSION of the Church department of education work to the Territory of Hawaii and the appointment of Alfred C. Nielsen as director of the Institute to serve students of the University of Hawaii has been announced by Dr. Franklin L. West, Church commissioner of education. Elder Nielsen will also supervise the other phases of the educational program in the Islands.



JOHN D. GILES

John D. Giles Appointed Chief of New York Bureau

ELDER JOHN D. GILES, field supervisor of both the Aaronic Priesthood and the Y. M. M. I. A., General Board and publicity director for the Y. M. M. I. A. and Y. W. M. I. A., and member of the national council of the Boy Scouts of America, left Salt Lake City October 13, to assume new duties as director of the Bureau of Information at Palmyra, New York. He succeeds John D. Hooper of Hooper, Utah, who has directed activities there since July, 1939.

Accompanying him in his new duties is his wife, Una Pratt Giles. Elder Giles has been for many years field supervisor of *The Improvement Era*.

Relief Society Plans Tower For Temple Bell

PLANS to mount the old Nauvoo Temple bell in a granite and bronze tower on the Salt Lake Temple Square, as part of their centennial celebration, were announced at the Relief Society conference.

The bell, gift of the British Saints at the completion of the Nauvoo Temple, was carried across the plains with the second company of pioneers. It is now housed in the Bureau of Information building.

Deseret Industries Open Fifth Salt Lake Store

THE Deseret Industries opened its fifth Salt Lake City store September 27, with the announcement that the new retail outlet for reconditioned, sterilized, and renovated clothing and household goods will increase employment and assist additional needy persons. Other stores are located in Murray, Midvale, and Tooele.

Death Takes Wife of Elder Merrill

EMILY TRAUB MERRILL, wife of Dr. Joseph F. Merrill of the Council of the Twelve, died unexpectedly of a heart attack September 29. She was sixty-two.

Mrs. Merrill's career had been one of devotion to family, Church, and community. Recognized as a teacher of much ability, she served in Salt Lake City schools and on the faculty of the University of Utah, retiring from the latter post in 1933 to accompany Dr. Merrill to London, where they presided over the European Missions from 1933-36.

She recently was a counselor in the Relief Society presidency of the University Ward, Emigration Stake. She had also served as a guide in the Lion House Social Center during the tourist season.

Always a keen student of world affairs, she was president of the Authors' Club, a member of the Classics Club, a study group; the Friendship Circle; the Neighborly Circle; the Wives of Church Authorities and the Ensign Club, in all of which she had been an officer.

Surviving besides Dr. Merrill are three foster sons, three foster daughters, three sisters, and a brother.

Stake Missions Baptize Many

A TOTAL of seventeen hundred seventy-six persons have been baptized during the first eight months of 1941 by stake missionaries, Elder Rufus K. Hardy, member of the First Council of Seventy announced at the stake mission presidents meeting of the recent general conference.

Aaronic Priesthood Pageant "Prepare Ye the Way"

NEARLY 1100 Aaronic Priesthood members were cast in the sacred pageant, *Prepare Ye The Way*, which was presented in the Salt Lake Tabernacle, October 1, 2, and 3, under the direction of the Presiding Bishopric. The pageant was a feature of the one hundred twelfth semi-annual conference of the Church, and attracted capacity audiences all three evenings of the performances.

The pageant was written and directed by Evelyn N. Wood. Special musical compositions and arrangements were by N. Lorenzo Mitchell, general secretary of the Church Music committee. Brother Mitchell was assisted by LeGrande Maxwell in the careful selection of the boys' choir of 450 voices from twelve stakes.

The theme of the presentation embraced man's life from the pre-existence, through mortality, and on through the

(Continued on page 690)

On The Book Rack

M. I. A. READING COURSE:

EXECUTIVES

LINCOLN, MAN OF GOD
(John Wesley Hill. G. P. Putnam's
Sons, New York. Fourth Edition,
458 pages. \$2.50.)

OF perennial interest is the story of the common man, Abraham Lincoln, who by magnificent diligence and force, rose from a lowly state to that of president of the United States. The volume is an intensely human document, stimulating to all those who would emulate the qualities which made this man great.

To those who think that the author emphasizes too much the fact that Lincoln was religious, reference should be made to the previous biographies which have emphasized the opposite point of view. This author has gone to great effort to prove his point, gathering excerpt after excerpt which prove Lincoln's deep and abiding faith.—M. C. J.

SPECIAL INTEREST

Healthful Living, by Dr. Harold S. Diehl, reviewed in the June, 1941, *Era*, page 351.

For This My Glory, by Paul Bailey, reviewed in the November, 1940, *Era*, page 668.

Camorah's Gold Bible, by E. Cecil McGavin, reviewed in the December, 1940, *Era*, page 739.

Brigham Young, the Colonizer, by Dr. Mil-

A NEW BOOK BY PRESIDENT HEBER J. GRANT

WITHIN a few days, a new book by the President of the Church will be off the press—*Gospel Standards*, by President Heber J. Grant, containing the essential teachings from his public statements and writings on the Church, the Gospel—and life. No library will be complete without this significant volume by the seventh President of the Church. Watch for release date. It will be available before Christmas and promises to take its place among the vital works of the Church. (See editorial on page 672.)

ton R. Hunter, reviewed in the April, 1941, *Era*, page 223.

M. MEN AND GLEANERS

M. Men and Gleaners are using the issues of the *Era* as their reading course, in addition to special books that they may list in their notes, for instance, in the October *Era* *The Keys of the Kingdom*, A. J. Cronin, was reviewed on page 626.

EXPLORERS

THE LATTER-DAY PROPHET
(George Q. Cannon. Deseret News Press, Salt Lake City, 1900. 192 pages. \$5.0.)

THIS condensed history of the Prophet Joseph Smith's life will be of particular worth to boys of this age who have not much time to read and yet who are eager to learn the story of the founder of Mormonism.

Divided into forty chapters, the descriptive material in each chapter listing will serve the reader who wishes to refresh his memory quickly with certain parts of the story of the development of the Church under the Prophet.—M. C. J.

JUNIORS

This Is Freedom, by Rhoda Nelson, reviewed in the December, 1940, *Era*, page 731.

SCOUTS

Pioneer Stories, edited by Preston Nibley, reviewed in the April, 1941, *Era*, page 229.

BEE-HIVE

Builders—The Blue Willow, by Doris Gates, reviewed in the July, 1941, *Era*, page 413.

Gatherers—All the Days Were Antonia's by Gretchen McKnown and Florence S. Gleason, reviewed in the December, 1940, *Era*, page 738.

Guardians—The Yearling, by Marjorie K. Rawlings, reviewed in the July, 1938, *Era*, page 420.

Bee Keepers—Pioneer Stories, reviewed in the April, 1941, *Era*, page 229.

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Editorial

"Gospel Standards"

CONTINUOUS revelation is the life-giving doctrine of the Church of Christ. It must be so, for constant human progress with corresponding changes, forms the objective of the Plan of Salvation. Therefore, as need arises in an increasing Church, the Lord provides, through the duly chosen President, new revelation or further applications of truths already revealed. Communication with the Lord is always open. To supply such inspired guidance is a main function of the President of the Church.

The reality of this doctrine is shown in the teachings of the Presidents of the Church, from Joseph Smith to Heber J. Grant. Indeed, the history of the Church, the soul of it, may be read in these utterances. Each leader, under the spirit of revelation and inspiration, has fearlessly and wisely met the issues of the day. Additional organizations, such as the Mutual Improvement Associations, have been authorized, new procedures set forth, or increased emphasis has been placed on certain doctrines. New uses of unchanged truths have been made to fit changing times. Thus, the Church has kept step with progress; and indeed has led out in the field of improvement. The steady advancement and present condition of the Church are fruits of such leadership.

The leadership of President Heber J. Grant conforms to that of his predecessors. It has probed the evils of the day, and set up safeguards against them; it has pointed the way to progress, and provided helps along the journey; it has sacredly preserved the fundamental truths and authority of the restored Gospel, yet used them for the welfare of the Church. The response, through the goodness of the Lord, has been great. The Church has grown in every division and activity. This period of leadership has been notable, second to none in this dispensation. We who are part of it, so near to it, may not be able to evaluate it fully, but they of the future will acclaim its magnitude. However, one needs but read the published discourses of President Grant, to recognize the greatness of his service.

The approach of the eighty-fifth anniversary of President Grant's birthday suggested to *The Improvement Era* staff that a compilation of his essential teachings would be a fitting tribute to President Grant's leadership, and an acceptable addition to Latter-day Saint libraries. The compilation has now been accomplished. A book of unusual merit and interest has resulted. Under the title *Gospel Standards* it covers the Gospel field as we of this day have known it. Gospel themes are elaborated; practical questions of life discussed; wise suggestions made; and more than forty of President Grant's favorite, spell-binding stories are retold.

It will hold the interest of all to the last. The book will come to occupy an important place in Mormon literature. It is "affectionately dedicated by *The Improvement Era* to President Heber J. Grant, one of the founders, senior editor and constant friend." The whole *Era* family—subscribers, contributors, workers in field and office, and the General *Era* Committee—offer this volume to President Grant as a token of gratitude, love, and loyalty, and with the prayerful wish that his life on earth may be long extended.—J. A. W. (See also pages 671 and 699.)

Loud Voices and Hollow Echoes

THERE is something about the clamor of the day in which we live which reminds us that a quietly spoken truth is much more convincing than the shouted declaration of half-truth or untruth. There is a technique peculiar to a well-known type of individual who believes that if he shouts loud enough and long enough, no matter what he says, some of it will be believed. But he who is the bearer of truth has no need to shout. The verity of his message carries its own conviction, and penetrates all barriers—ultimately, even the barrier of man's unwillingness to believe it. But he who is trying to establish that which is less than truth has no power except the sheer physical force of his own voice—and the hollow echoes begotten by it.

The great example of quiet and penetrating speech was the Savior of mankind. Of one multitude to whom He spoke, it is said: "And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about . . . and it was not a harsh voice; neither was it a loud voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the center, in so much that there was no part of their frame it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn." (Book of Mormon, 3rd Nephi 11:3.)

Because truth ultimately carries its own conviction there is no point, by loud and overbearing displays of speech, to attempt to drown out the quiet voice of that which cannot be denied. There is no point, even for an earnest crusader, to make a loud noise about his views, no matter how strongly he may feel them, for it is written: "And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness." (Doctrine and Covenants 38:41.)

If you have been blessed with a conviction of truth, and would champion its cause, speak it quietly, and often, and on all proper occasions, tolerantly, sincerely, understandingly, and fear not for its ultimate establishment.—R. L. E.

EVIDENCES AND RECONCILIATIONS

xlili. Why Does Not the Church Confine Itself to Spiritual Matters? Is the Church Autocratic?

THE Church exists for the welfare of its members. It holds to the doctrine that "men are that they might have joy." Therefore, whatever affects human welfare, temporally or spiritually, on earth or in heaven, is accepted as the concern of the Church.

This doctrine leads the Church into problems of man's physical, mental, moral, economic, social, and political well-being, into his every need. It strives to bring about conditions that will promote general, rounded, complete welfare. It cannot look with favor upon lameness in life—one part of man's nature satisfied, another unsatisfied. It does not hesitate, because of individual prejudices or the danger of making enemies, to speak frankly and fully about any and every phase of human life. To cower in some one corner of human need is held in contempt by the Church; and certainly such a church should be held in contempt.

The history of Mormonism can best be understood in the light of this doctrine. The attempts at the United Order in Kirtland and Missouri, the founding of wilderness universities in Nauvoo and Salt Lake City, the formulation of city planning recognizable everywhere in Mormon settlements, the trek across the desert to the Great Salt Lake Valley, the cooperative enterprises in the building of the intermountain West, the present L. D. S. Welfare program, and innumerable other events and enterprises are but evidences of the conception that the Church must care for the whole man, not merely for a part of him.

In the revelations to the Prophet Joseph Smith, this matter is made very clear. Man is engaged in an eternal journey. Life on earth is but an episode in everlasting life. Therefore, all things that touch this eternal traveler belong to the plan under which he is moving forward. The distinction between things spiritual and temporal vanishes; they become merged, as the palm and back of the hand, as the warp and woof of the cloth. Man's physical concerns acquire a spiritual value; and his spiritual activities have temporal counterparts. "Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal . . . for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual." (D. & C. 29:34, 35) This makes the Word of Wisdom, tithing, prayer or temple work, principles alike of spiritual essence. In that sense, the Church never departs from spiritual teachings.

By this doctrine, Church leaders feel themselves free and under obligation to discourse on any and every need of the day and of man, no matter under what man-given name it appears. They

would be poor leaders if silence was enjoined upon them within any field of human interest. Indeed, the very life of the Church is involved in this free discussion of man's welfare.

However, let no misconception arise. The Church holds itself aloof from propagandists or parties. In politics, for example, it is neither republican, democratic nor "mugwump." It tests and measures every man-made policy by the eternal, unchanging principles of the Gospel. If a proposed policy is in harmony with these principles, it is approved by the Church, if in opposition to Gospel principles it is disapproved. The ax hews at untruth, no matter where the chips may fall. Whether democrats wail or republicans weep is of no consequence. The Church is not in politics; but up to the shoulders in the fight for truth, which is the battle for humanity's welfare.

If the teachings of the Church be examined, whether of today or yesterday, and they are published far and wide, it will be found that they rest upon the principles of the Gospel. That makes it safe to give and to accept them. The laws of the Gospel root in truth. Just as, under the law of gravitation, one who jumps from the house-roof will fall to his destruction, so the breaking of the laws of the Gospel will bring inevitable punishment.

Though all this be so, the principle of free agency remains. The Church may teach, but each member has the right to accept or reject, in his life, the truth propounded. There is no more basic law of conduct in the Gospel. The Lord has formulated the plan of salvation; He offers His help, but each individual must act for himself in winning the salvation offered. Measurably, with the aid of the Lord, each one of us "works out his own salvation"; and we must each face the consequences of our disobedience to law.

The Church cannot refrain from teaching eternal truth, both in doctrine and in the practice of the doctrine; but it has no right nor does it attempt, to secure obedience by exercising compulsion upon its members. The severest punishment meted out to violators of the order of the Church is excommunication. But, every such person, through the judicial provisions of the Church, has a full and free hearing. Moreover, any officer of the Church, from the highest to the least, found in default, may be brought before the tribunals of the Church. Fair justice, and the untrammelled will of man are dear to the heart of every Latter-day Saint.

In no sense can the Church be called autocratic. No one, from the President down can dictate to the Church. All must be done in harmony with Gospel principles, and by common consent. Even new revelations from the Lord are presented to the people for acceptance as part of the doctrine of the Church. It is a Church of full freedom. However, the Church is the watchman on the tower for the people. It is its duty to preserve the Gospel in its purity, to teach it with full courage, to secure Gospel activity among Church members, to strengthen the weak, to care for the common welfare, and necessarily to cast out such iniquity as may have crept in among the membership.

Without the use of autocratic methods, but with the fearless, and unhesitating voice of truth, it will continue, as in the past, to labor for the whole welfare of man, "that they might have joy."—J. A. W.

DOES YOUR BABY NEED

Junior Foods?



Doctors advise "transition diet" between strained foods and family meals. And the House of Heinz offers 12 delicious, special-recipe Junior Foods adapted to help meet the needs of active toddlers.

What?

What Are Junior Foods? Heinz Junior Foods are specially prepared dishes for older babies. Diced or chopped, they are fortified, in some cases, with highly nutritive materials such as brewers yeast, wheat germ, soybean flour and whey powder. All Heinz Junior Foods—backed by the same reputation that supports Heinz Strained Foods—are carefully prepared according to special recipes developed by Heinz experts working with the Mellon Institute.

Why?

Why Are Ordinary Adult Foods Unsuitable For Babies Just Beyond The Strained Food Age? To be palatable to grown-ups, most food is much too highly seasoned for the very young child. Too much seasoning irritates a baby's stomach. (Heinz Junior Foods are lightly salted—otherwise unseasoned). And baby's food should be specially chopped or cut. Large particles may cause choking or digestive upsets.

Heinz Junior Foods provide meat dishes — vegetables — desserts — all ready to heat and serve

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HEINZ JUNIOR FOODS

These Two Seals Mean Protection for Baby

57



Homing

HER CHILDREN'S FRIENDS

By Alice A. Keen

"EXCUSE me a minute, please," said Mrs. Lee. "I hear the children coming in from school."

From my seat in the living room of the old-fashioned house, I could look through to the kitchen where she was dividing fruit and cookies among her two children and the friends they had brought home with them. "Did your mother say you might share our lunch today, Andy?" she asked one small boy. He smiled and nodded. Then pretty soon I saw all the children going out to play.

"Your place seems to be a playground for other people's children," I remarked when Mrs. Lee came back to me.

"Well," she said with utmost good nature, "I like to have my own children close at hand. Their friends like to come here because the yard is a comfortable place for their games, and on rainy days I let them come inside."

"How do you ever stand it?" I marvelled. "From their appearance I should think they'd upset things seriously."

Mrs. Lee laughed. "I suppose they would if I'd let them, but they like to come here well enough to mind the rules of the house. Oh, yes, I do have certain rules. They're printed on a card that hangs on the kitchen wall."

"This is such a mixed neighborhood," I said doubtfully. "How do you ever sort the children out? There must be many undesirables."

"I don't sort them out," Mrs. Lee replied earnestly. "As long as they obey the rules, which are very simple and as plain as day, they may enjoy our home. I do insist, though, on respectable language and fairly good manners."

"But aren't you afraid your children will pick up faults in grammar and a bad manner or two?" I argued.

"My children have been taught the difference between the good and bad of language and manners, and they've developed character enough by this time. I hope, to adopt what is really worthwhile."

"Well," I said, "I'll have to admit that your system works. You have fine children, and your home must seem a place of happiness to their friends; you make them so welcome."

"Yes," said Mrs. Lee, her voice deep with feeling. "I do make them welcome; for, oh, I remember so well an experience that came to me in my childhood. There was one very hard year when I was a little girl. My father had lost his health and then had lost his teaching position, and we were very, very poor. We moved to an old house near the railroad track in what was considered a very undesirable part

Homing

of the town. It was the best we could afford.

"I had made a friend at school. She was delightful. I never would have known she was a child of wealth if I had not gone home with her one day. Her mother looked me over, asked where I lived, and then told me to go away. She did not want me coming to her house.

"Barbara was terribly ashamed of her mother, but she handled the affair like a little thoroughbred. She explained who my father was and spoke of his illness. Her mother then apologized and allowed our friendship to continue, but I have never forgotten the bitter pain that my child-heart suffered that day."

"Yes," I thought to myself, "but out of that painful experience came understanding and wisdom that have brought much happiness to many children."

Cooks' Corner

By Barbara Badger Burnett
Creamed Tuna in Eclairs

- 1 cup boiling water
- 1/2 cup butter
- 1/2 teaspoon salt
- 1 cup sifted flour
- 4 eggs

Add the butter and salt to the water. Bring to the boiling point and add the flour all at once, stirring vigorously. Cook until mixture forms a dough. Cool and add the eggs one at a time. Beat vigorously after adding each egg. Drop by spoonfuls on lightly greased sheet. Bake in hot oven (400 degrees) for 45 minutes. When cool cut a diamond shaped piece from the top of each one. Remove the crumb and fill with creamed tuna. Replace the top and garnish with ripe olives and parsley.

Creamed Tuna in Mushroom Sauce

- 2 tablespoons butter
- 3 tablespoons flour
- 1 can cream of mushroom soup
- 2 cups tuna
- 2 pimentos chopped fine

Melt the butter, add the flour. Add the soup gradually. Cook until thick and add the tuna and pimento.

Baked Spaghetti With Ketchup Sauce

Cook 1/2 package spaghetti in boiling salted water until tender. Drain.

Melt 2 tablespoons butter and add 2 tablespoons flour, add 1/2 teaspoon salt, dash pepper, 1/2 teaspoon grated onion, and 1 cup milk. Cook, stirring constantly until thickened. Add slowly, mixing well 3/4 cup ketchup. Mix this sauce with the spaghetti. Put in a casserole, cover the top with link sausages and bake at 400 degrees until sausages are done.

Minced Clam Dressing for Turkey

- 1 can minced clams
- 1 tablespoon chopped onion
- 1 tablespoon butter
- 2 cups soft bread crumbs

(Continued on page 676)

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I can hardly chew!



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Homing

(Continued from page 675)

Minced Clam Dressing for Turkey (Cont.)

- 1 tablespoon chopped parsley
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{8}$ teaspoon pepper

Use enough of the clam juice to thoroughly soak up the bread crumbs. Add the minced clams, onion, parsley, melted butter, salt, and pepper. Mix thoroughly and stuff the turkey with this mixture.

Cranberry Shortcake

- 2 cups prepared biscuit flour
- 2 tablespoons butter
- 1 tablespoon sugar
- Milk to make a soft dough
- 2 cups cranberries
- 1 cup water
- $\frac{1}{2}$ cups sugar
- $\frac{1}{4}$ teaspoon soda

Put the water on the cranberries and bring to the boiling point. Add the soda, add the sugar and simmer slowly until the berry mixture is thick enough to jell. Cool.

Add the sugar to the flour and cut in the butter. Add enough milk to make a soft dough. Knead a few seconds. Divide the dough in half. Roll out and bake in two round layer cake pans. Put together with the cranberries and serve with whipped cream.

Raisin Chocolate Kisses

- 2 squares unsweetened chocolate
- $\frac{1}{2}$ cups sweetened condensed milk
- $\frac{1}{2}$ cups seedless raisins

Melt the chocolate in top of double boiler. Add the milk and stir for 5 minutes until mixture thickens. Remove from the heat. Add the raisins. Drop by small spoonfuls on buttered pan. Chill several hours.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

1 1 1

SOAK new brooms in strong, hot salt water before using; this toughens the bristles and the broom will last longer.—Mrs. L. C. O., Roy, Utah.

AN inexpensive mothproof chest can be made from a tight soft wood box which is painted once a year with oil of cedar. This will keep the moths from entering just as a regular cedar chest will.—Mrs. H. H., Detroit, Michigan.

CHEESE makes an excellent garnish when run through the food grinder. Use the medium sized knife and fairly moist cheese. It will come out in long crimped ribbons which can be easily formed into roses or other frills.—Mrs. D. D., Oklahoma City, Oklahoma.

CHILDREN who have "vacation blues" will work more willingly, if a list of the day's duties is prepared and thumb-tacked onto the wall, or written on a blackboard, with an estimate of the time each task should take.

It is fun to check off or erase each job



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Handy Hints

of work as it is done, and a real thrill if it has been accomplished in less time than was allotted for it.—Mrs. H. J. T., Tohatchi, New Mexico.

FOR party cup cakes roll them in melted chocolate, then dip in finely ground walnuts, or spread thinly on the tops and sides of the cup cakes your favorite jelly and roll in toasted coconut, or spread with icing and make eyes, nose, and mouth with bits of marshmallows, gumdrops, etc.—Mrs. E. H., Hincley, Utah.

BEFORE using milk for custard, heat it, then let it cool. Custard will not be watery.—Mrs. K. G. A., Salt Lake City, Utah.

WHEN hanging curtains that tie back, draw the shade to the desired height where you wish to place the ties. There will then be no trouble in getting both sides tied evenly.—N. C., Glendale, Utah.

Career in Brief

By Albert L. Zobell, Jr.

HEBER J. GRANT was called to be the thirty-third Apostle of this dispensation, the tenth to become the President of the Council of the Twelve, and the seventh President of the Church.

He was the first Apostle to be born in the Rocky Mountain west.

When sustained, Heber J. Grant was less than twenty-six, while the age of the eleven other members of the quorum averaged fifty-six.

He filled the vacancy left by the death of Orson Pratt, last surviving member of the Council organized by Joseph Smith in 1835.

He had been a counselor in the first Young Men's Mutual Improvement Association in the Church organized in 1875 in the Thirteenth Ward of Salt Lake City.

During his career as Church President, he has selected nine Apostles, set apart six members of the First Council of the Seventy, two Presiding Bishops, and has had four first counselors and five second counselors.

The average term of office for the President of the Church is slightly less than sixteen years. President Grant has now served twenty-three years.

He succeeded Elder Francis M. Lyman to the presidency of the Tooele Stake, and succeeded him also as President of the Quorum of the Twelve.

Both President Francis M. Lyman and President Joseph F. Smith were buried on President Grant's birthday, November 22. The former in 1916, the latter in 1918.

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This twelve-times a year reminder will help keep them close to home and Church ties.

TWO: A copy of GOSPEL STANDARDS.

The new book of the essential teachings of President Heber J. Grant, which, along with Brigham Young's Discourses, Joseph F. Smith's Gospel Doctrine, and other vital Church works, should find its place in every library. (See Editorial, page 672)

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Sincere Felicitations, President Grant

AS a citizen serving many of the communities which have prospered as a result of the progressiveness and foresight of the Church of Jesus Christ of Latter-day Saints, we offer our sincere felicitations to the leader . . . President Heber J. Grant, on the 85th anniversary of his birth.

UTAH POWER & LIGHT CO.

When Brigham Young Watched a Waltz

(Concluded from page 654)

eighty odd dollars and handed him the list and the money. No other ward got much more than half that amount. We scooped the town, and we had four round dances. The fourth round dance was a waltz quadrille. I said, "I am going to sit by the President and see what he says."

I said to the leader of the band: "Now when you get through with the waltz quadrille, stop playing."

President Young said: "They are waltzing."

I said, "No, they are not waltzing; when they waltz they waltz all around the room; this is a quadrille."

He turned to me and laughed and said: "Oh, you boys, you boys."

The Young Lawyer

(Continued from page 662)

His client felt, for the first time, a thrill of hope. This giant of a man inspired confidence. Therefore, he shook Webster's hand warmly, and sitting down again, wrote out a check for five thousand dollars as a retaining fee.

After he had left, Webster searched among his files and found a little parcel of notes, which, long before, he had scrawled upon paper that was now yellow with age. An hour or two was enough for him to refresh his memory and adapt his arguments in the blacksmith's case to that of the railroad company. His remarkable memory brought back to him the decisions and the precedents upon which he had built his former appeal.

On the appointed day, he appeared before the highest court of the state, as calm as a summer morning. The opposing counsel presented their arguments which, when analyzed, were no claims at all, since they were not grounded upon legal history nor important precedents.

When they had finished, Webster arose. Like a Cyclops at play, he reduced their pleas to pulp. Then he set forth his client's case, fortified by knowledge and research, and argued with the precision and lucidity which made him unequalled at the American bar. Without leaving their seats, the judges were unanimously convinced; and when, a little later, they handed down a written opinion, it amounted practically to

(Concluded on page 681)

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Your enthusiasm, generosity, friendliness and tolerant understanding have been constant influences in building the friendly spirit and good will that exist in this great institution.

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ON OUR FIFTIETH ANNIVERSARY

A Tribute

TO THE COURAGEOUS FOUNDERS OF THE UTAH SUGAR
INDUSTRY AND TO THEIR INSPIRING SUCCESSORS

MEN of faith, vision, courage, and surpassing intelligence . . . these were the men who initiated the Utah sugar industry and carried it on to a successful enterprise despite discouraging, near-defeating obstacles. Many times when set-backs almost forced the abandonment of the sugar enterprise, these men stood firm in their faith, bridging discouragement and failure until new successes gave the industry new stimuli.

The strong chain of leadership in our company has no weak links. Each leader of the organization from Wilford Woodruff, its inspiring supporter and Elias Morris, its first president, down to Heber J. Grant, our present head, has set his shoulder solidly to the task and given his im-

portant push to the wheels of the new sugar industry.

President Grant is the only one remaining of our early officials, and the only one who has been importantly connected with the company for the full fifty years of its existence. In his eighty-fifth year he is still the head to whom we look for guidance.

Imagination, fortitude, cooperation, and honest toil—inspired by our leaders and contributed by every member of our organization—is the success story of Utah sugar. To President Grant and the other courageous men who envisioned and built a great industry, transforming dreams to economic realities, we pay our humble tribute of honor.

UTAH-IDAHO  SUGAR COMPANY

The Young Lawyer

(Concluded from page 678)

a restatement of Webster's own plea.

The railroad president was in raptures over this sweeping victory, where he had been almost certain of defeat. He sent a check for ten thousand dollars to the attorney, with a letter of effusive thanks for himself and from the directors of the company.

But, as Daniel Webster pocketed the check, he smiled rather grimly to himself, and said pensively:

"I have now received the blacksmith's fee—with compound interest."

My Days in School

(Continued from page 665)

quiet. Oscar Young was the monitor. There was a boy there whom we called "Little Pill." His father was a homeopathic doctor. As I was going in for a lesson one day, I saw him with a slate pencil and sponge. They had a vessel on top of the stove that had moisture in it. He squeezed some hot water on my seat for me to sit in. I saw him doing it and jumped back, and then sat down and straddled the water. Then I took my sponge and soaked up the water that was on my seat and rushed over to his seat and put it there. As I did it, he called Oscar Young's attention to what I was doing. Oscar said to me: "Mop that water up; mop it up!"

"Hold on," I said; "he put it on my seat first and I brought it back to him."

Oscar turned to him and said: "Did you put that water on his seat first? You are a scrub to complain on him; you mop it up," and he picked him up, sat him on the bench and he rubbed it up.

After that, four or five of us decided to send him home sick. We had read somewhere that if you tell a person long enough that he is sick it will make him sick. So, for four or five days we said: "Why don't you go home? Look in the looking-glass, you are sick," and he did go home sick.

Finally Dr. Park was called on a mission, but his health failed him, or he didn't feel that he could preach the Gospel, so he came back and was installed again in the University. In the meantime the Cook sisters were made managers of the University; Miss Ida came over to the Council House and Miss Mary

(Concluded on page 682)

"NOW UNCLE DAN IS NOTHING BUT A LAMB"

1. "Imagine my embarrassment the first time Uncle Dan sat down at our table. Recoiling like a wounded bear, he roared, 'Bilgewater! Warmed up bilgewater! I tell you, Muriel, it's time you learned to make good soup—good, substantial soup that a man can taste!'"



2. "My poor husband was all upset. Donald had counted so much on Uncle Dan to help us get a start. And now a beautiful relationship was going up in smoke, all on account of my soup. So after dinner I asked Aunt Hattie how to save the day—next time, I mean."



4. "Next time we got off to a flying start with Rancho. And Uncle Dan was a perfect lamb, all the way from soup to nuts. 'A wonderful dinner, my dear,' he said. 'Donald's got himself a wonderful wife.' And it was that very evening that Donald became the new junior partner in Uncle Dan's business! Happy day—when I discovered Rancho Soup!"



3. "What a surprise! 'If you won't tell your uncle,' she whispered, 'I mostly serve Rancho vegetable soup. It's brimming with good, solid vegetables, and it tastes so home-made that Daniel hasn't caught on yet. One taste will tell you that Rancho soups are simmered for hours to bring out the flavor!'"

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My Days in School

(Concluded from page 681)

stayed at the Social Hall. They had an examination and those with certain marks were to be promoted to the University, and those who failed from the University were to go to the Social Hall, which was part of the University then, and Heber Grant went up to the University.

Miss Ida expelled me from school because I hit Hebe Wells in the back before school started. She told me to go and take my seat. I said: "School is not opened yet, Miss Ida, and I will come in at nine o'clock."

She said: "You go and take that seat or go home."

I said: "I will go home."

Then she said: "I expel you from school," and Miss Ida, of course, hadn't understood the situation. Hebe was studying a piece in which there was a sentence: "A blow, a blow, a bloody blow," and he came up and hit me in the back, and made that expression. I waited until he sat down and I went up and hit him in the back and said: "His brother, his brother," and just as I hit him, Miss Cook saw me. Mother called and told her I was broken-hearted, and she sent for me to come back. Mother cried and felt so bad when I told her I was expelled that I promised her I never would be expelled again, that I would make an apology that was asked for, and I would go back and behave myself very well.

For three or four months I never whispered once, and then one day Miss Ida kept the whole school in for whispering and told us to study. I was so mad to be kept in when I hadn't whispered at all that I didn't study; I just sat there. She saw me sitting there. Finally some of the boys lifted their hands and asked to go out, and she let first one and then another go. Finally, I lifted my hand. She said: "You keep your seat."

I said: "If others can go out, so can I." I got up to go and we met at the top of the stairs. She grabbed me by the collar, and I stepped two or three steps down, she still holding on to my collar. I lifted my feet; I knew she couldn't hold my weight. Then she moved to go around me and I made a bound and lit on the bottom of the first platform, and she lit on top of me and she never let go of her grip. Just then Mary Cook came in and said: "Expel him from school."

I commenced crying and begged her pardon and remembered mother, so they didn't expel me, and I went back upstairs.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

THE PRIESTHOOD COURSE OF STUDY FOR 1942

ALL students of the Scriptures express regret that out of the abundance of the teaching by the Savior when on the earth, so little has been preserved. John declares that the teachings and acts of our Savior were so voluminous that "if they should be written, every one, I suppose that even the world itself could not contain the books that should be written." Yet, out of this great abundance practically all that we have is recorded in the four Gospels, containing but a few pages which a person can read in a very brief period of time.

To some extent this is equally true of the teachings and acts of the Prophet Joseph Smith. His ministry began when he was a boy and was cut short in his early manhood. During those brief years, he gave to the Church an abundance of teaching. Fortunately we have recorded many of the revelations which he received and those are without price to the members of the Church, and constitute our Scriptures, or, in other words, the commandments given directly to the Church in this dispensation. It may truthfully be said of Joseph Smith, if we had all that he taught the people, it would fill many volumes. Fortunately, much that he taught has been

preserved, for he realized the great necessity of keeping written records in which counsel and instruction should be preserved for the benefit of the people.

Until quite recently, however, these teachings of the Prophet Joseph Smith could only be found scattered through the volumes of the history of the Church. Today those teachings have been compiled in one volume and are available to all members of the Church and for the use of the Priesthood quorums.

Next to the four standard works, the most important instructions that we have as a Church are the teachings of the Prophet Joseph Smith. Realizing this fact, it was decided that for the course of study in the Priesthood quorums, for the year 1942, this book, *Teachings of the Prophet Joseph Smith*, should be the text. Outlines have been prepared covering forty lessons. These outlines will be published in the *Era* during the coming months in ample time for use. The text, however, will be the book, itself, and surely in each home a copy of the Prophet's teachings should be found.

The lessons will cover the subjects listed below:

"TEACHINGS OF THE PROPHET JOSEPH SMITH"—LESSONS FOR 1942

- | | | |
|--|--|---------------------------------------|
| 1. Apostasy | 15. Chastity and Virtuous Living | 28. The Gathering of Israel |
| 2. Restoration of All Things | 16. Woman's Place in the Church | 29. Saints in the Rocky Mountains |
| 3. Divine Authority | 17. Man's Relationship to God | 30. The Purpose of Temples |
| 4. The Book of Mormon | 18. The Resurrection | 31. Record Keeping for the Living |
| 5. The Bible | 19. Translated Beings | 32. Record Keeping for the Dead |
| 6. Church Organization | 20. The Three Kingdoms | 33. The Mission and Authority of Adam |
| 7. Faith | 21. A Personal Devil | 34. Divine Law Governing the Universe |
| 8. Repentance | 22. Cain's Transgression and Sons of Perdition | 35. Constitution of the United States |
| 9. Baptism and the Gift of the Holy Ghost | 23. Reincarnation and Other False Doctrines | 36. The Kingdom of God |
| 10. Salvation for the Living | 24. Education and Intelligence | 37. Man and the Animal Kingdom |
| 11. Salvation for the Dead | 25. Revelation | 38. The Governments of Men |
| 12. Salvation and Exaltation for Little Children | 26. The Two Comforters | 39. The End of the World |
| 13. Missions of Elias, Elijah and Messiah | 27. Missionary Work and Missionaries | 40. The Millennial Reign |
| 14. Marriage and Exaltation | | |

Note: Complete Lesson Outlines for January will appear in the December "Era."

INSTRUCTIONS IN RELATION TO THE USE OF THE NEW PRIESTHOOD ORDINATION FORMS

IN August of the present year, a new form of recommendation for ordination in the Melchizedek Priesthood was issued with the approval and at the suggestion of the First Presidency. This form is to supersede other forms which previously have been in use. On the twenty-first day of the same month the First Presidency sent a letter of instructions to all stake presidencies declaring the reason for this new form and asking that it be strictly complied with in recommending men for ordination.

Since that time numerous questions have been received asking for further instruction in relation to the proper procedure in recommending and ordaining candidates for the several offices in the Melchizedek Priesthood. It is, therefore, necessary to make the following explanations:

RECOMMENDATION FROM AARONIC TO MELCHIZEDEK PRIESTHOOD

Recommendations for advancement from the Aaronic Priesthood to the Melchizedek Priesthood, will, of necessity, originate with the bishoprics of the wards. As soon as it can conveniently be prepared a proper form of recommendation for this purpose will be placed in the hands of the bishoprics throughout the Church.

RECOMMENDATIONS TO THE OFFICE OF A SEVENTY

Recommendations for ordination from the office of *Elder to Seventy* will not originate with the bishop of the ward, but with the president of the stake, since the stake president presides over the Melchizedek Priesthood in the ward. The usual endorsement

of the *First Council of Seventy* will also be obtained as in the past in addition to the regular requirements of the recommendation form.

RECOMMENDATIONS TO THE OFFICE OF HIGH PRIEST

Recommendations for Elders or Seventies to become High Priests will also originate with the president of the stake, not with the bishoprics.

These recommendation blanks should be kept by the stake clerk, in the office of the presidency of the stake. Blanks should not be torn from the books and given to bishops to fill in for recommendations.

THE DUTY OF THE STAKE PRESIDENCY

It is the duty of the president of the stake, or a counselor in the stake presidency (Concluded on page 684)

Melchizedek Priesthood

Instructions on Use of New Priesthood Ordination Forms

(Concluded from page 683)

dency, to interview each candidate for ordination, separately, and have the candidate fill in the questions upon the back and sign his name as provided. If the answers are unfavorable, then the matter need go no further than the president of the stake and the candidate will be denied ordination. If the answers on the back of the recommendation are all favorable, then it will be necessary for the president of the stake to obtain the endorsement of the bishop of the ward to which the candidate belongs and also the endorsement of his quorum president. After this the name will be presented to the High Council for approval before it is presented to the Priesthood meeting or the conference of the stake. The Lord has said:

No person is to be ordained to any office in this Church, where there is a regularly organized branch of the same, without the vote of the Church. It has been interpreted that a vote of the Priesthood of the stake answers this requirement as well as the vote of the conference of the stake.

It should be carefully noted that this "recommendation for ordination in the Priesthood," is not a certificate of ordination. A certificate of ordination will be issued and signed by the president and the secretary of the quorum into which the candidate will go after ordination. In the case of the ordination of Seventies, certificates of ordination will be issued from the office of the first Council of the Seventy, as heretofore.

NO-LIQUOR-TOBACCO COLUMN

IT CAN BE DONE

THAT resourcefulness, work, and prayer, when united, can find plenty to do in our church-wide No-Liquor-Tobacco campaign is indicated by the three illustrations herewith given:

1. From Young Stake (located in northern New Mexico and southwestern Colorado) we learn that an effective method is in operation for getting people, both young and old, to read the pamphlets and folders sent to the field by the General Committee. It is a type of chain method. Receiving a piece of literature, the reader undertakes to read and study it as soon as feasible, and indicate this fact by signing his name to the roll and data sheet which is attached by adhesive transparent tape between two leaves of the folder. The signer then passes the piece on to a friend who repeats. When the sheet is full of names the piece is returned to its source where

the sheet with its names and data is removed and replaced by a new roll sheet. The piece of literature is then started out on another circuit. This process is continued until the piece is worn out, when it is replaced by a new one.

This method of campaigning was developed by the stake chairman, Elmer F. Taylor, formerly stake president. It is an effective and economical method. The same piece of literature serves many readers without waste; further, a record of the readers is obtained. It is especially adapted to quorum use.

We most earnestly recommend the method to all other stakes and sincerely hope it will be adopted. The General Committee will be pleased to send samples of the roll to all campaign workers who ask for it.

2. Project of the M. I. A. in Salt Lake City. The Special Interest Groups of the Salt Lake City Stakes of the Mutual Improvement Associations have taken as a special project the work of persuading the managers of the eating houses of Salt Lake City to provide a space in their restaurants for non-smokers. Many large cities of the country have such places and we feel that here, where the Latter-day Saints have their headquarters, there should be places provided for the comfort of those who do not smoke and to whom the tobacco smoke is obnoxious.

This worthy project should be a suggestion to the M. I. A. in other cities. Non-smokers are certainly entitled to eat meals in air free from poisonous smoke.

3. The Salt Lake County Committee on Law Observance and Enforcement, under the able and active chairmanship of Brother Frank Mozley is "hot on the job." The laws illegalizing cigarette vending machines, types of tobacco and liquor advertising, location of liquor and beer stores near schools, smoking by minors in public places, etc., are now, due to the activity of this committee, being observed as never before. The committee is making the public conscious of the existence of these laws and is securing their enforcement.

Will similar committees in other Utah counties please take notice?

LET THERE BE ACTION

THE American Business Men's Research Foundation recently published a booklet written by Fred D. L. Squires giving a brief appraisal of the alcohol problem in the light of current events. From this booklet we learn that the liquor trade is diverting nearly four billion dollars a year from the nation's retail business in the necessities of life and wholesome luxuries. Since Repeal, there has been paid out for liquor into the coffers of the trade a gross total of nearly 24 billion dollars.

Through more than 410,000 retail liquor outlets the liquor trade is pouring into its millions of victims nearly

2 billion gallons of alcoholic drink per year at the rate of 5 million gallons of intoxicants every 24 hours. But not content with this enormous trade the liquor magazines boldly announce their objective is to make steady customers at the first possible moment of our boys at the front. Listen to this from the *Brewers' Digest Magazine*: "The opportunity presented to the brewing industry is so obvious that it is superfluous to go into detail. . . . Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section in our population."

Hence the battle is on to ban beer from army canteens, and ban the sale of alcoholic beverages and associated vicious conditions from the near vicinity of every Federal training camp. To secure these bans that were made into laws in 1917 two bills are pending in Congress, H R-4000 in the House and S-860 in the Senate.

The 1917 provisions of law were wiped off the statute books in the wake of Repeal in 1933 and 1935. The two bills named remain on the Congressional calendar and should be immediately passed in order to restore the conditions of the 1917 law. Until this is done the intolerable conditions will continue, crying aloud for remedy.

What can you do? This: Write your Senators and your Representatives in Congress, circulate petitions, and help swell the rising tide of public demand that the bills, H R-4000 and S-860, be immediately made into law. And Do It Now. Delays are dangerous. Let every stake and ward committee initiate the movement among his people. Let Congress hear from the people on this matter.

President Grant In Sculpture

(Concluded from page 668)

in France and Italy, as well as in America. He was awarded degrees from Yale University, the University of Washington, Seattle, and received his Ph. D. in 1936 at the University of Michigan. Several scholarships and fellowships have been awarded him, including Guggenheim and Carnegie grants.

At the present time Professor Fairbanks is chairman of the Fine Arts section, Michigan Academy; chairman of the Michigan Chapter, American Artists' Professional League and President of the Washenaw Chapter of the Sons of the American Revolution of Michigan.

Final disposition of the bust of President Grant has not yet been determined, but it is now being cast in plaster from which it may be reproduced in bronze or marble.

Melchizedek Priesthood Outline of Study, December, 1941

TEXT: *Priesthood and Church Government.*

LESSON LXX

ORDINANCES AND CEREMONIES

(Read chapter 29, pp. 366-370)

- I. The meaning of ordinances
 - a. Earthly symbol of spiritual reality
 - b. Covenant with the Lord
- II. Need of ordinances
 - a. Means of achieving desired blessings
 - b. Sign of compliance, agreement, allegiance
 - c. Vital to an organization built on system and order
- III. Sanctity of ordinances
 - a. Performed by authority of Priesthood
 - b. Enhanced by simplicity rather than form
 - c. Spirit more important than the letter
 1. Set forms few
 2. Guiding principles: simplicity, directness, appropriateness, proper authority
 - d. Temples fit sanctuary for performance of complete Priesthood ordinance

IV. Baptism

- a. Who may be baptized (Doc. & Cov. 20:37)
 1. Those who comply with prerequisite conditions: faith, repentance, obedience to Gospel
 2. Children at eight years with parents' consent
 3. Married women on consent of husbands
- b. Who may baptize: one properly authorized and appointed
- c. The prayer: exact words revealed
- d. Dedication of baptismal water unnecessary
- e. Re-baptism
 1. Repeated baptism for forgiveness not sanctioned
 2. No distinct ordinance of rebaptism

V. Confirmation

- a. For promise of the Holy Ghost (See Supplementary Readings No. 1)
- b. For confirmation of Church membership

Problems and projects:

1. Discuss Church ordinances as "outward symbols of an inward condition." Show how in each instance the symbolism is appropriate to the ordinance.
2. What are the conditions to be met by a person desiring to be baptized? In what way are parents responsible for children baptized at the age of eight?
3. Have members learn the forms for baptizing and confirming. Why are set forms few in Church ordinances?

LESSON LXXI

ORDINANCES AND CEREMONIES (cont.)

(Read chapter 29, pp. 370-375)

- I. Blessing and naming children
 - a. Essentially a father's blessing; he must hold the Melchizedek Priesthood
 - b. Children of non-members entitled to blessing
 - c. Performed at fast meeting; may be done at home, though not preferably
 - d. Birth, death of unblest child should be entered in ward historical record
 - e. The prayer: no definite wording

II. The Sacrament

- a. Purpose of frequent partaking of Sacrament (See Supplementary Readings Nos. 2, 3)
 1. Keep alive memory of redemption of Savior
 2. Renew covenants made at time of baptism
- b. Administration of Sacrament
 1. Under supervision of presiding authorities
 2. Priests and members of Melchizedek Priesthood may offer prayer
- c. Children and baptized members may partake

III. Consecration of oil

- a. For use in administering to sick
- b. The prayer: no set form
- c. Guiding principle: faith, not the oil, saves

IV. Administering to the sick

- a. Warranted by scripture (Doc. & Cov. 42:43-44, 107:67; James 5: 14, 15)
- b. Procedure (See Supplementary Readings No. 4)
 1. Anointing
 2. Sealing the anointing
 - c. Oil not to be given internally

Problems and projects:

1. Defend our weekly use of the Sacrament. What scriptural justification is there? What logical? Learn the Sacrament prayers.
2. Review the procedure to be followed in performing an administration. Seek to give as many brethren as possible the opportunity to visit a nearby hospital to comfort and administer to the sick.
3. In what way is the blessing of children essentially a father's blessing?
4. Trace the Gospel ordinances as they accompany the individual through life. Discuss their appropriateness in relation to the particular age period in which they come: blessing children, baptism, confirmation, Priesthood ordinances, setting apart, temple endowments, marriage, healing.

LESSON LXXII

ORDINANCES AND CEREMONIES (conc.)

(Read chapter 29, pp. 375-379)

- I. Civil marriages
 - a. Preferably not performed by First Presidency or members of Council of Twelve
 - b. Performed by bishops, stake presidents
 - c. The ceremony (see text, pp. 376-377)
- II. Fasting and prayer
 - a. First Sunday in the month a peculiar L. D. S. institution
 1. Members should abstain from two meals for support of poor
 2. Should attend testimony meeting
 - b. Prayer should accompany fasts
 1. Time of thanksgiving
 2. Time of spiritual discipline
 - c. Fasts should be observed wisely
 - d. Special fasts: constant prayer
- III. Funerals and burials
 - a. L. D. S. funerals simple and impressive
 - b. Caution in conducting funerals in mission field
 1. Note state and local burial requirements
 2. Respect for feelings of non-members

- c. The services
 1. Should be brief
 2. Should be expressive of hope
- d. Dedication of grave
 1. May be done by any suitable person
 2. Suggested prayer (see text, p. 378)
- IV. Dedications
 - a. Homes
 1. As witness of willingness of family to serve Lord
 2. For protection
 - b. Meetinghouses: universally dedicated after paid for

Problems and projects:

1. Why is it desirable to dedicate one's home? What should characterize a dedicatory prayer?
2. Call for testimonies concerning the efficacy of fasting and prayer. Make it a quorum project to attend fast meeting, noting its particular contribution to spirituality in the ward.
3. Contrast the desirability of the temple marriage ceremony with the civil marriage ceremony.
4. Why may L. D. S. funerals be uplifting, expressive of hope?

Supplementary Readings

1. The possessor of the Holy Ghost is infinitely rich; those who receive it and lose it are of all men the poorest. But there are various degrees of its possession. Many who obtain it will but measurely in its light. But there are a few who live by its whisperings. . . . To them its light grows brighter every day. For them are joys, anticipations, and glorious hopes that thrill no other bosoms, sweet experiences that earthly pleasures cannot bring, and a spiritual growth towards the stature of Christ Jesus that eternity only will fully unfold to general view.—Elder Chas. W. Penrose, *Millennial Star*, Jan. 3, 1881.
2. We take upon ourselves the name of Christ, and we cherish the memory of His atonement, and we keep the commandments He has given, "that we may always have His Spirit to be with us." By His Spirit we are led into all truth and kept from falling into sin, and finally are sanctified. Thus the Sacrament becomes a means of preserving us from sin rather than a means of obtaining a remission of sins. (*In the Realm of Quorum Activity*, p. 50, third edition, 1930.)
3. All who partake of the Sacrament witness, that is, give evidence of, or attest before "God, the Eternal Father," that they are willing to do certain things. When a man witnesses a signature to an important legal document, the attorney or notary public before whom the signature is attested may require the man to solemnize his word or oath by touching the Bible. The act originally signified, and so signifies today, that a promise made in the presence of that which is holy is more sacredly kept than a promise or oath not so made. However, a promise given man to man is sufficiently binding. Then surely that which is witnessed before God is of such nature that it never should be broken. (*Supplement. In the Realm of Quorum Activity*, p. 45.)
4. The promises and blessings that are pronounced [in administering to the sick] should be prompted by the Spirit of the Lord. Therefore, it is important that Elders

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Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

THE AARONIC PRIESTHOOD

Twentieth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

THE month of May, 1829, will be forever famous as the chosen time of the Lord for restoring to earth, after the lapse of centuries, the Aaronic Priesthood. The favored recipients of this power and authority from the hands of the heavenly messenger sent to bestow it were Joseph Smith and Oliver Cowdery. In the little town of Harmony, Susquehanna County, Pennsylvania, these two youths were engaged in the heaven-appointed task of translating the Book of Mormon, from the gold plates taken out of the hill Cumorah and delivered unto Joseph by the angel Moroni. "We, on a certain day," says the Prophet's record, "went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

"Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

"He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards that he should baptize me.

"Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.

"The messenger who visited us on this

occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, should in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth of May, 1829, that we were ordained under the hand of the messenger and baptized."

Not long afterwards—it is supposed about the last of May or first of June, 1829—the Melchizedek Priesthood was restored by Peter, James, and John and conferred upon the youthful Prophet Joseph. This important event took place on the banks of the Susquehanna, in the wilderness between Harmony, Pennsylvania, and Colesville, Broome County, New York, while Joseph was traveling toward Fayette, Seneca County, in that state.

The propriety of John the Baptist's restoring the succession of the Aaronic Priesthood, of which he was the legal custodian in the preceding dispensation, is as manifest as in the case of the Melchizedek Priesthood, bestowed by Peter, James, and John, who composed the First Presidency of the Church in ancient times and held the keys of that Priesthood.

The first Elder ordained was Oliver Cowdery, Joseph Smith officiating in the ordination, after which Oliver ordained Joseph to the same office. The commandment to that effect was given at Fayette, in June, 1829, but they were told to defer the ceremony, until those who had been baptized could assemble together and partake of the sacrament of the Lord's supper, and give their sanction to the ordinations and formally accept and acknowledge them as their spiritual teachers.

Alcohol Users Warned Against Handling TNT in Defense Works

ANOTHER and very vital reason for abstinence from the use of alcohol has been brought to light as a result of the defense program.

The September issue of the *National Safety News* contains an article on the health hazards present in connection with the use of TNT in munitions plants. The following quotations are of interest:

"Persons who use alcohol,



SYLVESTER Q. CANNON—SIXTH PRESIDING BISHOP

TRAINED by education and experience in affairs of the Church and civic organizations, Sylvester Q. Cannon, sixth presiding bishop, came into that office especially well qualified. A son of George Q. Cannon, one of the stalwarts of the pioneer days, he was born June 10, 1877, at Salt Lake City. He was baptized by his illustrious father, and also ordained a Seventy by him.

His missionary experiences included service in the Netherlands Mission, beginning in 1899 and becoming president over that mission a year later. His second mission, also as president in the Netherlands, began in 1907. During that mission he visited Turkey and Palestine with President Francis M. Lyman. From 1917 to 1925, Bishop Cannon was president of Pioneer Stake. On June 4, 1925, he was ordained Presiding Bishop by President Heber J. Grant. From 1925 to 1938 he was Chairman of the Old Folks Committee, and also served in various civic and other Church capacities, including Chairman of the State Flood Control Commission, Chairman of the State Advisory Council on Unemployment, member of the Board of Control of the Deseret Gymnasium, and of the Board of Trustees of the L. D. S. Business College. He has served as President of the Utah Society of Engineers, and has membership in the American Society of Engineers.

Rich experiences added materially to his preparation for these many activities. As a young man he accompanied his father as secretary to the Eastern States and England. In April, 1938, Bishop Cannon became an Associate to the Council of the Twelve Apostles, and in October, 1939 became a member of that Quorum.

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

even to a moderate degree, should not be placed in this work."

"Dr. L. Teleky states that it is very necessary that men exposed to TNT completely abstain from alcohol."

The explanation is that persons who use alcohol are much more susceptible to TNT poisoning.

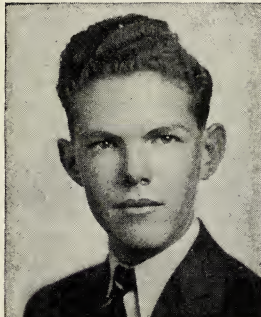
BOY LISTS TEN THINGS TO DO TO BE A GOOD DEACON

GRANT L. JENSEN, a deacon of Cardston First Ward of Alberta Stake in Canada in a recent talk listed ten things I can do to be a good Deacon. They are published here:

1. A good Deacon is dependable. He attends all his meetings and fills assignments.
2. He has faith in prayer and prays.
3. He shows respect and sincere interest in his elders.
4. He pays tithes and offerings.
5. He is clean in thought, word, and deed.
6. A Deacon observes the Word of Wisdom strictly.
7. He does not swear or profane.
8. He chooses the right type of boys for friends.
9. He studies and understands the fundamentals of the Gospel.
10. He has reverence for the houses of the Lord.

One Hundred Percent Record in All Church Activities

FROM the time he first registered in Church activities to the present, DeLore Williams of Ogden Eleventh



DELORE WILLIAMS

Ward, of Weber Stake, has a 100% record in every organization. These include Primary, seminary, Aaronic Priesthood quorum assignments, fast

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . . . (Doc. & Cov., 84:106, 107.)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
Attending meeting, fasting once each month and paying Fast Offering, paying tithing, and participating in ward social functions?
 - b. As an officer?
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for December, 1941

THE TEN COMMANDMENTS

THESE words are contained in the last verse of the last section (136) of the Doctrine and Covenants:

"Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you."

Latter-day Saints should beware of those who teach that the Ten Commandments have been discarded and replaced by other instructions. We believe the Ten Commandments to be a revealed code of ethics and morals, given for the guidance of His people by our Father in Heaven. They were given, not as advice and counsel, but as commandments. They are of as much force and effect today as commandments of God to the children of men as at any time since they were given to Moses on Mount Sinai. They have not been changed, replaced, or discarded.

To the Latter-day Saints, the Ten Commandments are doubly binding. They are a part of the Bible which we accept as a Church, and in addition they have been reiterated to us by our Church leaders and enjoined upon all members of the Church. At the last General Conference they were again commended to us.

It is folly to equivocate in such sacred matters. Latter-day Saints should accept the Ten Commandments unreservedly for what they really are—the Word of God to His people—and should order their lives according to their teachings.

Frequent reading of them and observance of their injunctions are recommended to and urged upon all Latter-day Saints. Such a course will bring happiness and the blessings of the Lord.

offering collections, Ward Teaching, Sunday School, M. I. A., junior genealogy, fast meetings, and tithing.

He has an outstanding Scout record and has participated in dramatics and speech activities. In 1940, he was given a special award for Aaronic Priesthood activities and has qualified, thus far, for a similar award in 1941.

Melchizedek Priesthood

(Concluded from page 685)

should carefully heed the promptings of the Holy Ghost that the right things might be said. Faith to heal the sick is one of the great and desirable gifts of the Spirit, and Elders should be willing at all times to exercise their faith and give their services in performing this important ordinance.

Mutual Messages

Executives

EVERYONE CAN PARTICIPATE IN DRAMA

It is not possible for everybody, even though possessing dramatic ability, to be selected to take part in the stage presentation of a play; only a given number may do that each season. But it is possible for everyone to experience the keen enjoyment which comes from the reading of good drama. And good drama is at hand, or can be made available in every M. I. A. Our *Book of Plays*, Vol. 13, contains eight one-act plays and three three-act plays, all of them fascinating reading.

Groups may meet for the special purpose of reading these plays. Or, individuals will find this a most profitable pastime. Or, why not use this method of entertaining in home social gatherings? The reading of a play by a good reader or by the guests representing the different characters, furnishes pleasure of high type for all.

"THE PLAY'S THE THING"

This fine little book will be found equally desirable for Special Interest groups and for drama directors. It is full of interesting material about plays and the presentation of plays. The section on "Plays of Today" is in itself a course in appreciation of drama. A group could select no more attractive text for a six or eight weeks course than this book. Price 20c at both offices of the M. I. A.

Explorers

M. Elmer Christensen, chairman; Mark H. Nichols, Axel A. Macdon, Elwood C. Winters, Floyd G. Eyre, John D. Giles, Dr. L. A. Stevenson.

VANBALL

VANBALL season is here again. Reports from the field indicate this will be our best year for this sport. More enthusiasm and interest are apparent not only among old players but also in new territory as well.

Leaders should call attention of their boys to new rules of eligibility which go into effect this year. For the first time rules involving attendance, advancement, Word of Wisdom, and high school athletics have been included. The exact wording as found in Supplement to Log. No. 10, page 41 and *Climbing the Explorer Trail*, page 104, should be carefully studied.

After a careful consideration of the new age rule which would eliminate seventeen-year-old boys from play

either in Explorer Vanball or M Men basketball, it has been decided to rescind the new rule and revert back to the former age rule as found in Log No. 10, page 66, and which reads as follows:

Only registered Explorers, who have passed their fifteenth anniversary, and who have not reached their eighteenth anniversary by January 1, are eligible. A player becoming eighteen after January 1st, shall be permitted to complete the season and compete in the finals.

Junior's

Emily H. Bennett, chairman; Gladys Harbertson, Grace C. Nealen, Lueen J. King, Polly R. Hardy, Edna Williams, Grace N. Stewart.

MEMBERSHIP and Talent Night is past, and we hope it was a joyous occasion. Now put all of your attention and energies to planning and preparing such stimulating lessons as will hold every Junior in M. I. A.

A good preacher who has something to say and says it in an unusual, forceful manner never lacks for an audience. So with the prepared, enthusiastic class leader of our Junior girls. Our manual provides you with a wealth of worthwhile information and suggestions. Keep your eyes, ears, and hearts open for enrichment material to add zest and value to the evening. Vary your method of presentation and be sure each lesson is a challenge to your girls.

Our first session with Social Conduct is scheduled for Dec. 2. Are you planning a delightful evening of dancing as a topper? Work it out with the Explorer and have every boy of that age join you. Let it be a memorable occasion.

Are the girls developing the choice habit; choice friends, choice lessons, choice leader, choice responses, and choice examples?

Just now as never before it is necessary to choose to face the world with heads high, eyes bright, looking forward with clear, direct insight into a challenging future. Are you, as leaders, offering constructive help to the girls in choosing to meet life courageously?

Look forward to our Reading Course Book, *This is Freedom*, by Rhoda Nelson. It would be a delightful Christmas present for a Junior girl.

Bee-Hive Girls

Bertha Tingey, chairman; Margaret N. Wells, Lucy T. Andersen, Ann C. Larson, Marjorie Ball, Helena W. Larson, Florence B. Pincock.

THE First Presidency has stated that the primary purpose of our Mutual plan is to build a testimony

in the hearts of the girls. To do this you must be alert to find opportunities in which spirituality may bring strength and purpose to the evening's activities. The guides for November being in the Field of Religion will lay the foundation for the following month's work. The fields of public service and arts and crafts which follow may also include religious impetus if you look for opportunities to incorporate spirituality in the guides. Games, songs, dances if done in the proper spirit may be in harmony with our purpose of strengthening testimony.

Every Bee Keeper should have a 1941 Supplement to the handbook. You will note in it our theme project for the year. Each month has a reference to a promise made by the Lord as it applies to the general theme for this year. You will also find suggestions as to how it is to be incorporated into the guides for that month. The theme in itself will give many chances for building our program on a spiritual basis.

One of our new features is our membership plan. In promoting such a plan we join with the Juniors and Gleamers in offering a group award for achieving 100 percent membership. This means the Builders, Gatherers, and Guardians of a ward must enroll 100 percent of the girls 12, 13, 14. Recognition of this accomplishment will be acknowledged as a part of a Sunday conjoint service and includes: 1. Singing of a new membership song. 2. Placing on the band of letter M in felt (3 different colors will denote rank). 3. Reading of a letter of congratulation from the Presidency of the Y. W. M. I. A. The song and felt letters will be sent free of charge from the office. Arrangements should be made with the presidency of the ward Mutual as to the best time Sunday night to make this award as soon as possible after it has been earned.

Do you feel that we are getting sufficient publicity for our fine activities in the newspapers? During Jubilee Year we were successful in putting our program before the public but last year we let down. To build a publicity program Bee Keepers should see that a reporter is appointed in each swarm and that current new items are sent either to a local paper or to the General Bee-Hive committee, where they can be submitted to the *Deseret News*. The *News* prefers items written in first person and signed by the girls themselves. It may be necessary for you to help them at first or to get someone familiar with newspaper reporting to give them some assistance.

We are fortunate in securing Helena W. Larsen, Florence Pincock, and Marjorie Ball as new members of the Bee-Hive committee. Also two new district supervisors in Salt Lake: Naomi Brewster and LaVern Rigby.



HERE'S WHAT OUR WINTERIZING SERVICE IS:

1. **RADIATOR** cleaned—Norway or Perma-Guard anti-freeze supplied.
2. **FAN BELT** tested, tightened, replaced if necessary.
3. **HOSE CONNECTIONS** checked for leaks.
4. **MOTO - JUVENATE** service — crankcase flushed with special solvent, and refilled with winter Vico.
5. **OIL FILTER** and **AIR CLEANER** serviced.
6. **CHASSIS LUBRICATED**—Specialized Lubrication for safety and comfort.
7. **TRANSMISSION**—winter lubricant supplied for easier gear shifting.
8. **DIFFERENTIAL** — winter lubricant supplied to prevent channeling.
9. **TIRES** inspected—smooth ones replaced.
10. **BATTERY** tested—recharged or replaced if necessary.
11. **SPARK PLUGS** tested and replaced if necessary.
12. **HEATING SYSTEM** inspected.
13. **SAFETY ITEMS** checked over.
14. **PEP 88 Winter Gasoline** supplied.

*All these vital check-up operations handled at one place,
one time, for your convenience!*

Drive in at the familiar Vico-Pep 88 sign of service

STATIONS EVERYWHERE IN UTAH
AND IDAHO



The Church Moves On

(Continued from page 670)

eternities. Arthur Christean portrayed the roll of Adam, who was shown preparing the Sons of God for the advent of mortal life. The second act centered around a typical father and mother and their infant son with a panorama of their hopes and aspirations for him, including his progress through the various Church organizations and finally into the Aaronic Priesthood.

Leading parts were portrayed by Lynn McKinlay, J. Stuart McMaster, Clara McMaster, Allien R. Russon, Stanley Russon, John T. Oldroyd, Calvin Robbins, Rheim Jones, William Dalebout, Margaret Lohner, Shelby Arrigona, and Luacine C. Fox, and were supported by a cast of over six hundred persons with speaking parts.

Elders John D. Giles and Lee A. Palmer were production managers. Alexander Schreiner was organist with Joseph H. Williams acting as stage manager.

The audience and press reaction was gratifying and many thousands who were unable to gain admittance were turned away.

Granite Stake Counselor Chosen

CARL W. BUEHNER, bishop of the Forest Dale Ward, was named second counselor in the Granite Stake

presidency at their quarterly conference held September 21. He succeeds Elbert R. Curtis, recently appointed president of the Western States Mission.

Stakes Receive New Presidencies

REORGANIZATION of presidencies in four stakes brings the following changes:

In the Idaho Stake, President Alonzo J. Gilbert and counselors Fred Yost and Ammon C. Hatch have been released. Christian Call has been appointed president with Morris D. Low as first and Herbert K. Whitworth as second counselors.

President Joseph R. Christiansen of the Moroni Stake and his counselors Elmo L. Irons and Matthias Allred have been released. Dermont Madsen has been chosen as president and Thomas H. Cook as first and George M. Anderson as second counselors.

In the Lethbridge Stake, first counselor Hjalmar Ostlund has retired because of ill health. Asael E. Palmer was retained as president, while the former second counselor, Octave W. Urnsbach, was elevated to first counselor, and Francis C. Russell was selected as the new second counselor.

In the Bonneville Stake, President Marion G. Romney, recently appointed as an assistant to the Council of the Twelve, and his counselors Owen G. Reichman and Soren N. Jacobsen were released. Elder Reichman was then sustained as president with George L. Nelson as first and LeGrand P. Backman as second counselor.

Dramas Come to Church Radio Hour

TAKING the place of speakers, the epic story of Mormonism is being broadcast over Radio Station KSL each Sunday night at 9:15 p. m. The first dramatization, heard October 5, was entitled "The Visions." The series of thirty-nine transcriptions will trace the history of the Church from Joseph Smith's first vision to the world-wide activities of the Church of today.

Mission Tours Reported

MEMBERSHIP of the Church is increasing rapidly in the Northern States Mission creating a crying need for more and larger chapels and recreation halls. Dr. Joseph F. Merrill, of the Council of the Twelve, reported after a tour of that mission.

Dr. John A. Widtsoe, of the Council of the Twelve, found members of the Church doing good work despite the fact that many men have been called into government service, as he toured the Canadian Mission with President David A. Smith.

Seminary Dedicated

Elder Charles A. Callis of the Council of the Twelve dedicated the Soda Springs, Idaho, seminary, September 7.

PRESIDENT GRANT AND THE WASATCH LITERARY CLUB

(Concluded from page 659)

O. F. Whitney was fined 20 cents (by motion) for his disorderly bearing.

Next came the imposing of fines. They were very numerous.

R. S. Wells was fined 10 cents for tardiness; Mr. Swift was fined 25 cents for rudeness. Moved that Messrs. Swift, H. G. & O. F. Whitney be fined for disrespect to president; H. G. Whitney was fined 15 cents for disorder. Jack Beattie, Emily Wells, and R. S. Wells were fined for whispering.

In this club, President Grant had many opportunities to display his talents, for he appeared first in a dialogue on April 26, while he was still a visitor to the group. The next two appearances of "Mr. H. J. Grant" were listed in the minutes as talks on insurance. He also took part in drama, for he was first murderer in *Richard the Third*, appearing with Horace G. Whitney who was second murderer. He also appeared in the minutes as having given readings and dialogues—one dialogue in which his partner was J. L. Heywood was called for twice. It was titled, "How Big Was Alexander Pa."

The programs were well planned and assigned a week before they were given. Such plays as *Hamlet*,

Romeo and Juliet, *The Merchant of Venice*, *The School for Scandal*, and *The Marble Heart*, which seems to have been the prime favorite, were studied and scenes enacted.

In addition, poems were read and studied. Each meeting was featured by an impromptu speech. The one feature which proved the most important of all was the Budget Box, which was listed in each night's minutes as B. B. This feature seems to have been a prepared take-off on various members of the group. Time after time, the minutes report that various members were fined ten cents for not contributing to the B. B. There were occasions when the B. B. was mistreated. To avoid this, O. F. Whitney moved in one of the meetings "that hereafter the content of the B. B. be strictly private; privileged to no one but the B. B. reader. Carried." On two occasions, the minutes read:

It was moved that Mr. J. B. Read be fined 5 cents for the use of personalities in the Budget Box. It was moved that 15 cents be inserted in the place of 5 cents. Carried. The question as amended was then accepted.

A number of meritorious pieces appeared in the B. B. but its wit and interest were not equivalent to its length.

From the work of the Wasatch Literary Club came the incentive that sent many of its members into the various community activities to act as leaven in building for great understanding and appreciation of literature.

A decision was made that there be a spelling match substituted for the general reading every other week. Possibly that was wise, for the recording of the motion included two misspelled words: *mach*, for *match*, and *insted* for *instead*.

At times, however interesting the program itself must have been there were disappointments, for the minutes report:

The regular exercises were then in order, which were very poor.

The regular exercises were then called for, which consisted principally of applause at the poor exercises.

Although O. F. Whitney figures rather prominently among those who were fined for disturbances, he redeemed himself on more than one occasion, for he was the stand-by in emergencies. On one occasion, "It was requested by the members that O. F. Whitney give an impromptu guitar solo, and he kindly complied."

The President as Seen by His Secretary

(Continued from page 664)

thanks and appreciation be written to these friends, and these letters he could not be dissuaded from signing personally, though unable to sit up in his bed, and it was with much difficulty that he could sign his name.

Numerous good books—yes, without doubt more than 200,000 books and booklets—have been distributed by him to friends, in the Church and out, in most of which he has with his pen inscribed a friendly or affectionate greeting. These he has distributed for the benefit and blessing of the recipients. Thousands have been influenced to righteous living and noble thinking by the messages of the volumes he has given, and other thousands have been comforted in time of trial by reading his recital of his own experiences on similar occasions.

WHEN the President goes to New York, he has no difficulty whatever in finding his way about in the confusing streets of lower Manhattan, where the great financial and industrial institutions of the nation have their headquarters. The chief executives of these institutions, financial wizards, so to speak, are his personal friends, and they welcome him warmly when he enters their offices. Their doors are never closed to President Grant. They seem to be delighted to entertain him at lunch, and listen with rapt attention as he relates the thrilling and unusual experiences of his life. Into these experiences are very frequently woven incidents of a faith-promoting nature, the struggle of the Saints, the accomplishments of the Church, and the faith of the people. These hard-headed business men, men who in their every-day life and also in their social contacts, are accustomed to encounter attempts at deception, perversions of fact, and evasions of truth, find in President Grant, and greatly admire him for it, a man of simple faith, one whose word can be relied upon implicitly, a man who is willing to tell in detail the intimate facts of his life, not given to exaggeration, not withholding that which the most curious might wish to know. A distinguishing feature of his character is his frankness. He is honest in his faith and testimony; he never deceives, nor has he any desire to do so.

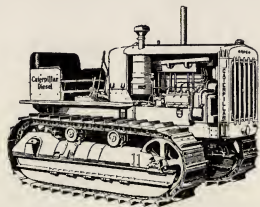
He is truly the greatest ambassador of friendship and good will to

the professional and business man that the Church has ever had. No one can begin to estimate the amount of good he has done for the Church in the matter of allaying prejudice in the minds of influential people.

Whether in the presence of the chairman of the board of a three billion dollar banking institution, the president of a great railroad or insurance company, the head of a noted institution of learning, or whether in the home of the lowliest wage earner or tiller of the soil, President Grant is at perfect ease, and can be counted on to lead the conversation. In the home of the hum-

blest he is as welcome and happy as in the mansion of the wealthy. Bread and milk and the simplest fare when offered to him in the homes of the Saints (although they usually give him the best that the land affords) are more gratefully received and more highly appreciated than are the richest delicacies and the choicest foods that the famous chefs of great hostelries can prepare. The privilege to partake of the hospitality of true Latter-day Saints, to relate to them the goodness of the Lord to him, and to join with them in prayer in the family circle never becomes

(Concluded on page 692)



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The President as Seen by His Secretary

(Concluded from page 691)

tedious or monotonous to President Grant.

President Grant will always be remembered for his fervent, sincere, and fearless testimony. In President Grant's mind doubt does not exist regarding the divinity of the work in which we are engaged, and that he is indeed God's chosen representative in the position he now occupies. In his childlike faith he has approached his Father, and his prayers have been answered in a marvelous way; the Lord has talked to him through the revelations of His Spirit and vouchsafed unto him the guidance he has needed. At home and abroad, on land and on the sea, wherever his travels have taken him, fervently has he borne testimony to the truth of the restored Gospel; hundreds of thousands have been stimulated to righteous living and strengthened in their faith as they have listened to his clear and forceful voice declaring:

I know as I know that I live, that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and the living God, that the Gospel commonly called Mormonism is in very deed the Gospel of the Lord Jesus Christ, with every gift, grace, power, and blessing that was enjoyed in the former days.

President Grant has not attained to the position he now occupies, and which he has held for the past twenty-three years, merely by accident or birth. In the preexistent world, when the Lord chose His leaders to send to the earth during the various dispensations of His providence, Heber J. Grant undoubtedly had shown traits of character and qualifications that would fit him for the work that was to be entrusted to his care in this generation of time. His penchant for work has developed the latent powers within him. His faith in God and simplicity of character have enabled him to obtain from divine sources the inspiration to lead his people and to direct his own course in right channels. He is a true servant of God, wholly worthy of the position he occupies. Certainly he whom the Lord has honored and so greatly magnified has earned the love and respect of the Saints, for whose welfare and blessing he earnestly strives and devoutly prays,—and of sincere lovers of truth everywhere.

The YOUNG MAN at TOOELE

By

ALBERT L. ZOBELL, JR.

HEBER J. GRANT was sustained as president of Tooele Stake during its thirteenth quarterly conference, held in Tooele City, October 30-31, 1880. At this time he became the youngest stake president in the Church, being less than twenty-four years of age. From the stake record we read: "Those present at the conference were: President John Taylor, his counselors, George Q. Cannon, and Joseph F. Smith; Apostle Francis M. Lyman [the retiring stake president]; President William W. Taylor of the First Council of Seventy, and George F. Gibbs." The minutes continue: "A good feeling prevailed in all the sessions of the conference and good instructions were given."

Writing under the date of November 1, 1880, a *Deseret News* correspondent from Grantsville, who signed his name simply "Truth," said as he commented on the general news and views of the day:

The Republican Party will not have U. S. Grant for their next president. The people of Tooele County have got Heber J. Grant for their next president, and although young, yet in him I see a man of sterling worth and one who is destined by the help of God to make a bright mark in this great latter-day work, and whose name, like his illustrious father's will be held in honorable remembrance and will live in the history of future ages.

Just how well this anonymous person wrote is borne out by the Church history of the past sixty years.

Until the fourteenth quarterly conference, held January 29-30, 1881, President Grant served without counselors; then Hugh S. Gowans and Thomas W. Lee were chosen and sustained as counselors in the Tooele Stake presidency.

The Tooele Stake of this period embraced all of Tooele County, Utah, and Cassia County, Idaho. Settlers had gone from Tooele County to Cassia County, and the Tooele Stake authorities held jurisdiction there. To reach Cassia Ward and its two branches required a two or three weeks' trip by way of Salt Lake City. The stake, on April 30, 1882, had a membership of 3,233.

On October 29, 1882, during the twenty-first quarterly Tooele Stake conference, President Grant, who had been ordained an apostle on October 16, 1882, was succeeded by his first counselor, Hugh S. Gowans, as president of the Tooele Stake of Zion.

REMEMBERED FROM CHILDHOOD

By Marvin E. Smith

INDICATIVE of President Heber J. Grant's desire to share the best he has with others, and of his love for children, is illustrated in this reminiscence of Florence Ivins Hyde of Salt Lake City.

Florence Ivins, a very young girl at the time, was accompanying her father (Anthony W. Ivins) and family of seven children from their home in St. George, Utah, to Mexico. They stopped for a short time in Salt Lake City en route, where they were guests at the Grant home.

Fostering the best in dramatics, the old Salt Lake Theater was at that time featuring Shakespeare's *Midsummer Night's Dream* by a New York stage company, and starring Louis James.

To the delight of little Florence and the rest of the children, Brother Grant insisted that the visiting family be his guests at the theater and requested that even the small children be permitted to witness the extraordinary performance.

Another mark of this spirit of wholehearted generosity is the manner in which President Grant habitually insists on filling all the seats in his car with friends and family when he goes for a ride or on a trip.

Temple Work Should Be Done

(Continued from page 657)

of the authorities, Father was one who assisted in setting apart Daniel H. Wells as president of the temple.

Of Monday, May 21, he writes:

The Dedication Services started at 10:55, just one hour after the opening of the doors. . . . Brother Lorenzo Snow spoke and asked us to prepare our hearts by bowing both our heads and our hearts before the Lord so that we might get the spirit while the dedicatory prayer was offered.

Father names the sixteen men who spoke during the services, and reports some of their remarks. He was especially interested in the testimonies of Patriarch John Smith and William Cahoon who told of being present at the dedication of the Kirtland and Nauvoo Temples.

Father records his feelings and gratitude at the close of this day with these words:

I am glad to feel that I have a substantial interest in the Manti Temple. I have donated over \$900 to aid in its erection. This amount is not all credited to me, as part of it stands in the names of my wives and children, and some in my mother's. It is my intention to make the actual amount paid by me up to \$1,000, as I would like about that much of an interest in the building.

TEMPLE WORK SHOULD BE DONE

I have been abundantly blessed of the Lord financially, and I wish to show my gratitude to Him by doing my full share in aiding public enterprises. I have done pretty well in the past, and hope for power and the disposition to continue to do something in the future.

At the close of Tuesday's meeting, Father wrote these words of gratitude and self-examination:

Today we have had a greater flow of the Spirit than yesterday. I had no idea yesterday that it would be possible to have a better time and yet today has been much better than yesterday. Many of the Saints have had manifestations today. Today has been the most enjoyable of my life. . . . Many times during the services of the past three days tears of gratitude to God for His goodness and mercy to me have filled my eyes. The dedication of the Manti Temple has been the greatest spiritual treat of my life, and I hope and pray for strength from on high to enable me to continue faithful to the work of God.

When I think of those that have fallen who have had many greater testimonies than I have, I realize my weakness, and my inability to stand unless I shall have the aid of my Heavenly Father.

We have indeed had a time of rejoicing, and I would that all Israel could have been present to partake of the heavenly influence that has been with us.

ALL his life Father had looked forward to the time of the dedication of the Salt Lake Temple, yet as the date drew near, it was only by a few hours' margin that he reached the city. He writes:

Upon my return from Washington, where I had been detained on account of the sickness of my daughters Rachel and Lucy (Lucy was sick nigh unto death and it was miraculous that she was healed) my wife and my brother met me in Chicago. In case the girls were not able to travel they were going to stay there and I was going to come on to Salt Lake City to be here for the dedication of the temple. However, the girls stood the trip to Chicago well, and we arrived, as I remember it, at 3 o'clock in the morning of April 6, 1893.

Members of the Church who question being interviewed in order to receive a temple recommend may be surprised to find that the same procedure at that time applied to the Twelve Apostles. At the time of the dedication of the Salt Lake Temple, Father says:

Prior to the morning meeting in the temple I was interviewed by Brother Francis M. Lyman at the request of Lorenzo Snow, President of the Council of the Twelve. It seems that all of the brethren, each and every one, had been interviewed and had to pledge himself to keep all the commandments of the Lord—the law of tithing, the Word of Wisdom, etc.—before they would be admitted into the temple for the dedication. Brother Lyman called at my home and told me of this, and that President Lorenzo Snow had vouched for me as being worthy, and that it was un-

necessary to have me interviewed, which pleased me very much.

In a letter Father writes:

We have been forty years building the temple, and I would not have missed being here for anything, as I have been donating something each year for more than twenty years to assist in its erection.

Dedication services have been held in the temple fourteen times, and perhaps 25,000 people have attended. The hall holds something over 2,000, and there has been a different audience at each meeting.

For the dedication of the Hawaiian Temple, Father and his accom-

panying party arrived in Honolulu on November 21, 1919. The following day the Saints celebrated his sixty-third birthday with a big feast at Laie. A bounteous spread such as the Hawaiians are masters in preparing was served to all. As a birthday remembrance, President Nibley gave Father the diamond tie pin which he has worn ever since.

The dedicatory services were held on Thanksgiving Day. Despite the joy of the occasion, in Father's heart there was an ever-recur-

(Continued on page 694)

The Growth of Utah's Iron Industry

The history of Utah as an iron-producing state really begins in 1922, when Columbia Steel Company, operating a rolling mill at Pittsburg, California, announced its incorporation for the purpose of producing pig iron, coke, and by-products from raw Utah materials.

Prior to that time early settlers of the state dating back as far as the Mormon migration recognized the possibilities of iron production in the new territory. From time to time the surfaces of rich ore bodies were scratched and varying crude attempts were made to develop an iron industry.

The Mormon Church was among the first to recognize the value of Utah's iron deposits, and as early as 1851 encouraged the settlers of Cedar City to attempt a development. In 1852, a primitive blast furnace was built by the community and on the morning of September 30th, 1852, the first pig iron manufactured west of the Mississippi River was tapped off. So important was the embryo industry considered that the early settlement was divided in two groups. One of these attended to the necessary agricultural needs of the community while to the other fell the task of operating the iron works.

The arrival of the railroad in the 60's caused the price of pig iron to drop and Utah's new industry soon became inoperative. In 1883, the industry had a short revival. However, projected markets did not materialize and again the operations closed down.

They remained so until 1923, when the newly formed Columbia Steel Corporation broke ground at Ironton, near Provo, for the construction of a modern type five hundred-ton blast furnace. At the same time the Corporation acquired additional rolling mills at Torrance, California, as an outlet for the iron.

Iron claims on Iron Mountain west of Cedar City were acquired; coal properties at Sunnyside, near Price were added; a battery of by-product coke ovens, later to be doubled in capacity, were installed, and on May 2, 1924, one hundred tons of Utah iron were tapped from the furnace and shipped to Columbia's California mills.

On June 7th, of the same year (1924), the State of Utah officially recognized its newest industry by proclaiming Utah Steel Day. For the occasion an iron bell cast at Cedar City was used to announce the ceremony.

In 1929, Columbia Steel Corporation announced the sale of an option to the United States Steel Corporation for the purchase of Columbia's properties and assets. In 1930, the deal was completed and Columbia Steel Corporation became Columbia Steel Company, western subsidiary of the world's largest steel manufacturer.

During its years of operation Columbia Steel Company has contributed materially to the growth and welfare of Utah. The Company payroll within the state approximates one million dollars annually, while freight moved annually brings substantial revenues to the railroads of the state.

In addition to producing an average of five hundred gross tons of pig iron daily, the Ironton plant operates fifty-six coke ovens of fifteen-ton coal capacity each. Some 1,125 tons of coal are coked each day, producing approximately six hundred tons of metallurgical coke, thirteen million cubic feet of gas, thirteen thousand gallons of tar, together with a quantity of ammonium sulphate and motor fuel.

TEMPLE WORK SHOULD BE DONE

(Continued from page 693)

ring note of sadness. His first words were:

I cannot express to you the keen sorrow which I feel that I have to offer this dedicatory prayer instead of President Joseph F. Smith. It was, I am sure, one of the fondest dreams of his life that he might be here at the dedication of this temple, . . . but in the providence of the Lord he has been taken from us, and this duty, or I might say this high honor and great pleasure, has come to me.

Later he said:

I am very grateful indeed to my Heavenly Father for the rich outpouring of His

Spirit at each and all of the meetings we have held in this holy place. I feel the assurance in my heart that this temple has been accepted of the Lord and that His spirit will dwell here. . . . We believe it is absolutely acceptable to the Lord, and that it is acceptable to Presidents Cannon and Smith, and to the faithful men and women who have labored on these islands and have gone on before.

After the final dedication services, Father set apart President William M. Waddoups as president of the temple.

For the dedication of the Alberta Temple a special train with a party of one hundred sixty left Salt Lake.

August 23, 1923, for Cardston, Alberta, Canada. Two days later they arrived.

On Sunday, Monday, and Tuesday it would appear that there were three services held each day, and on Wednesday there were two, after which the temple was opened for ordinance work for those who had come some distance. On this occasion he said:

I remember as well as I remember anything that ever happened in my life the thrill that went through my very being, the joy and satisfaction I experienced when President Smith stood up in the Tabernacle and announced that a temple was to be erected in Canada. There are times in our lives when something comes into our souls in the nature, we might say, almost of an electric shock, that thrills our being, and when we are thrilled by the Spirit of the living God, as I feel that audience was at the time of the announcement of the prospective erection of this building, we have not the language with which to express to God our gratitude for His blessings to us on such occasions.

I have been particularly grateful that although I read the prayer eleven times, I did not weary of it, and it did not become tiresome, and I seemed to have the spirit of prayer each time that I read it.

The still small voice of revelation to our spirits is the thing that counts, not seeing great manifestations, not seeing angels, not speaking in tongues, not great visions. Since I became an Apostle some of the men we have been more wonderfully and abundantly blessed with great manifestations than any of the others with whom I have been associated have lost their faith. Why? Because they did not learn one lesson, which is the greatest of all the lessons that any Latter-day Saint can learn, and that lesson is that "obedience is better than sacrifice, and to hearken than the fat of rams."

On October 20, 1927, we took the train for Los Angeles en route to the dedication of the Arizona Temple. There were two special cars containing nearly all of the General Authorities and their wives, and others who were going to the dedication at Mesa.

Father said on October 22:

Attended the dedication service at 10 a. m., and 2 and 7 p. m. The dedicatory prayer is practically identical with the prayers I offered at the Hawaiian and Cardston temples. I felt impressed in Hawaii that I had been inspired when I sat down with Brother Arthur Winter and dictated the prayer for the Hawaiian Temple, and therefore neither at Canada nor at Arizona have I made any special effort to change that prayer.

You can be Saviors upon Mt. Zion by laboring in the temples. To my mind one of the greatest and grandest and most glorious of all the labors that anyone can be engaged in is laboring for the salvation of the souls of their loved ones, their ancestors who have gone before, who had not

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85 YEARS IN UTAH

EIGHTY-FIVE years ago metal mining in Utah had just begun. A few prospectors roamed the hills, several prospects were being worked, and some lead was produced from which bullets were moulded and used to fight the Indians.

Today metal mining in Utah is the State's major industry, employing directly and indirectly nearly half the population of the State and furnishing the largest market for Utah grown and manufactured products.

Eighty-five years ago a child was born who later became a man of vision and leadership and president of the Church of Jesus Christ of Latter-day Saints. This man, Heber J. Grant, took a prominent part in the progressive development of the State of Utah and surrounding territory. Throughout his life he has been a leader in church and civic affairs and general cultural activities. His efforts have also been directed toward development of Utah farm lands, business institutions, industries and the State's abundant resources.

The Metal Mining Industry of Utah congratulates President Grant on the occasion of the 85th anniversary of his birth and wishes him continued health and happiness.

THE METAL MINING INDUSTRY OF UTAH

TEMPLE WORK SHOULD BE DONE

(Continued from page 694)

the privilege of listening to the Gospel and embracing it.

Upon one occasion I heard President Wilford Woodruff announce that there would be very few souls for whom the people performed ordinances in the temples of God, who, when they heard the Gospel preached to them beyond the veil, would not accept of the vicarious work.

I thank the Lord for having had the great pleasure of being present at the dedication of the Logan, Manti, Salt Lake, and Hawaiian temples, and now of being present here. I wish to bear witness to you in all of those services God has seen fit to bless His servants and to inspire them in speaking to the people, and that there has been a spirit

of peace, joy and happiness and testimony present in each and all of these six houses dedicated to God.

To take part in the dedication of six of the temples erected in Western America was a privilege which came to Father because of his high callings as an Apostle and President of the Church. But the privilege of using a temple for eternal marriage and for carrying on sacred ordinance work for a family is one given to all faithful members of the Church.

The record of the last forty years has demonstrated how thoroughly Father has taken advantage of that privilege. In 1901 he gave a Grant record to Joseph Christenson at the Salt Lake Temple, asking him to prepare the names for temple work. From that day until today he has had someone working along research lines. For almost ten years Grace Roberts Reynolds, a trained research worker, has been in charge of the family records. Mrs. Reynolds' powers have been taxed to capacity, especially at times when Father employed as many as twenty-five or thirty persons, some of whom attended three and four temple sessions a day.

The St. George Temple record of 1883 shows work performed by Father. Aunt Augusta made going to the temple a regular part of her weekly program. Father says it was her faithful labors that finally made him realize that he too should participate in the work. My sister Lucy and I went to the temple much younger than girls of today are allowed to go. We spent many long, peaceful days together taking part in the spiritual ceremonies conducted in the beautiful rooms of our beloved temple.

For a number of years Father sang in the temple choir at the request of Professor Charles J. Thomas who had once thought that singing for Father was not in the realm of possibility.

It was in January, 1928, while I was in the Northern States Mission with my husband that Father's active personal participation in temple work began. He sent letters of invitation to all the members of the family and set apart Thursday night as temple night for the Grant "clan." I remember upon our return when we joined the group, how inspiring it was to see fifteen, twenty, and sometimes more than thirty of the family who had responded to his call.

Uncle Morgan and Uncle Hyrum Grant's families were most faithful in coming. A busy man like the late Dr. Frederick J. Pack was very seldom absent. I like to remember how many nights President Rudger Clawson was at the sessions we attended.

Figures commonly represent dollars and cents, but figures to the temple worker are the pigment that portrays most vividly the picture of work accomplished. The totals of Father's, Mother's, and Aunt Au-

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Temple Work Should Be Done

gusta's work as recorded in Father's record up to September 18, 1941, show that there are 232 pages of pedigree charts, 12,415 family group sheets, and that 51,995 baptisms and 51,995 endowments have been completed, 9,635 husbands and wives have been sealed, and 31,744 children have been sealed to parents.

The total of temple ordinances reaches to 145,369.*

At the temple Joseph Christenson has viewed with keen delight the progress of the work, and A. F. Bennett, secretary of the Genealogical Society, says in a letter dated September 16, 1941:

In all the Church there is no other individual who has succeeded in tracing so many of his ancestral lines back to ancient times as has President Grant. It has been most remarkable how records have come to light as the search for his progenitors continued unremittingly.

An effort has also been made to follow down descendants on all these various lines. Therefore practically all temple work done by President Grant for his family has been for known relatives who are connected up in lineal pedigrees. It is probable that no other family in the Church has accomplished so much in connected genealogical research, and in the total of temple ordinances administered.

Father's love of his fellowmen, expressed in helping the living as well as saving the dead, has been a vital element in bringing about this impressive temple record. As I think of the number of souls touched through this work, I visualize a city of over sixty thousand happy people of all ages on the other side.

Father has been building the bridge from time to eternity, and when in years to come he crosses over that bridge, what a multitude will be waiting to bid him welcome!

*This does not include Aunt Emily's work which is part of the Wells family record.

The Editor's Page Conference Benediction

(Continued from page 654)

good and doing right. There is a peace, a joy, and a happiness that comes from doing right that nothing else can compare with. There are no people in all the world that are as happy and as contented as the true Latter-day Saints, and there are no people that are much more miserable than those that finally apostatize. I have met them and I have not forgotten when one man laughed at me because I believe firmly in the

Church and its principles and doctrines. He said that anyone who believed in such things lacked intelligence. This man was an apostate. I was able even as a boy to say to him: "The life of the apostate is a greater testimony to me than anything else of the divinity of the work in which I am engaged, except the teaching of my beloved mother. I have seen good men change and become bad men and then apostatize, but I have never known a good man, a tithing-payer, an observer of the Word of Wisdom, ever to apostatize. I have found men lying against the Church after they apostatized."

The gentleman said, "Do you mean to call me a liar?"

I said, "No, I do not want to call

you a liar; that would not be gentlemanly. But what is the difference between lying yourself and hiring somebody else to lie?"

"None."

I said, "There is a newspaper today, in this town, that was foreordained figuratively before it was born, to lie about the Mormons and it is fulfilling its foreordination. I am working in a bank, and I see the list of patriotic apostates and anti-Mormons who put up the money to keep it alive, and your name was among them."

He said, "The paper does not lie."

I said, "My friend, I will make you acknowledge it lies, if you dare to challenge me."

(Continued on page 699)



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Opportunity Knocks Again

—with the opening of the Winter Quarter at Brigham Young University. Alert young men and women who wish to prepare for the challenges of the present emergency will plan now to take advantage of the rich educational opportunity which begins January 5.

Provision is made for new students to begin their courses in the Winter Quarter. More classes are available for all students than at any other time. Besides a high level of academic and vocational training, this term offers numerous concerts, lectures, dramas, and other stimulating features.

WINTER QUARTER
January 5 to March 27

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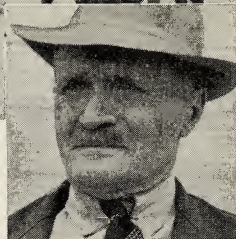


Purebreds on the march between the Williams-Pauly ranches. Trails for the sheep are broken by tractors pulling snow breakers. Snow comes around November first. The

outfit maintains about 15,000 breeding ewes, a strain of Rambouilliers developed by the Ranch. From 10,000 to 12,000 sheep are sold yearly throughout the country



12 to 14 pounds of wool per sheep is the flock average now compared with less than 6 pounds in the early days. "Back in those early days," Mr. Pauly explained, "we scoured this country and bought the best rams and ewes we could find. Our strict breeding program has resulted in sheep that not only give vastly more wool but also make excellent mothers and produce top market lambs"



Peter Pauly is co-founder with the late C. H. Williams of one of the most famous sheep outfits in Montana, the Williams-Pauly Ranch. Nowadays Sylvan Pauly, son of Peter, and Ray Williams, son of the other original partner, operate the outfit. Sylvan Pauly has been vice-president of the National Wool Growers Association since 1938

TO UTAH FARMERS

PETER PAULY came to Deer Lodge in western Montana in 1889, on a visit to his uncle. He's been here ever since, constantly growing wiser in the ways of sheep and of men.

Today the Williams-Pauly outfit comprises five main ranches of about 80,000 acres, with another 80,000 acres on lease.

I asked Mr. Pauly about the factors necessary to make a success of the sheep business. "First of all, I'd say work," he replied, "and then knowing how to handle sheep so they will produce the most for the feed you have.

"Never overstock your ranges. The range is a sheep's dining room. We make it a rule never to let sheep eat over 75% of the grass on any range.

"During the panic of 1893 I learned

a lesson about getting in debt. I saw so many sheepmen lose everything just because they owed a small amount that I made up my mind I'd never go in the hole. And I never did.

"With the development of modern chain store marketing—such as Safeway offers—sheepmen and all producers have a better setup than ever before. The Safeway people, I've noticed, often take the lead in selling activities that help producers."

Your Safeway Ranch and Farm Reporter



"We figure on keeping our sheep on stored feed three months out of the year," Mr. Pauly told me. About 8000 tons of hay and 25,000 bushels of grain are produced annually on the Williams-Pauly ranches



The way Safeway features quality lamb makes a hit with Peter Pauly. "In the campaign to eat more lamb being pushed by the National Wool Growers Association, Safeway and other food chains have cooperated handsomely," he told me. "Safeway's advertising of lamb meat helps us sheepmen make a better living"

The Editor's Page

Conference Benediction

(Continued from page 697)

"I challenge you."

"All right," I said. "I went to a meeting in what is called the Liberal Institute. It ought to have been called Headquarters for lying about the Mormons, instead of Liberal Institute. You sat on the stand within ten feet of the speaker, and I sat on the front row within ten feet of the speaker. Now, I will tell you everything that happened in that meeting, which you heard and I heard, now I will tell you what was published, and now I will tell you that every word of it was a lie, and if you say it was not a lie you are a liar."

He said, "The paper lied that time." (Laughter.)

I am going to take as long as I want, you know, and if anybody gets tired and wants to go out he or she has my permission. Being an insurance agent, I am not easily offended. (Laughter.)

The fact remains, my brethren and sisters, that we have had a glorious conference, and I wish that I could have been here at all of the meetings, but wisdom suggested that I do not come. I think that probably I spoke too much last night, but everything I said I meant, and I do not take back a word that I said.

People have come into my office and complained about the editorials that were in the Church newspaper, and I have endorsed those editorials with all my heart, and I do not give the snap of my finger for the opinion of those who did not endorse them. I simply feel that they were for the best good of the people. I have no other desire, I have never had, and I never will, other than to try to find out what is for their best good.

I heard that one of the men sitting on this stand today was twitted—it may not be true—that he had surrendered his manhood and voted the way the Presidency of the Church wanted him to vote. He had voted the opposite ticket from what he was expected to vote. I heard that this good brother who sits here said, "The Presidency did not tell me how to vote." I heard that he got down on his knees and prayed to the Lord to help him to know how to vote, and he voted contrary to the way he had originally intended to vote. I wish more people would get down on their knees, and perhaps they would vote differently—that is my belief. He said to this man: "Don't go away with any idea that if the Presidency ever did ask me to vote a certain way that is not the way I would vote. It is the way I will vote."

Now, brethren, I have said it here, and I will say again, that as a youngster I never wanted anything more than I wanted to be the first governor of the State of Utah. I received a telegram saying: "Sixty per cent of the Con-

(Continued on page 700)

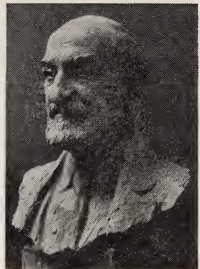
GOSPEL STANDARDS

A new book by President Heber J. Grant

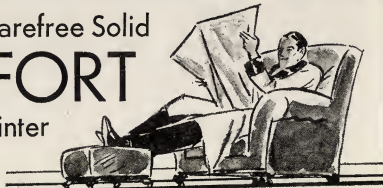
This new volume of classified paragraphs and stories from the sermons and writings of the seventh President of the Church will take its place along with "Brigham Young's Discourses"; Joseph F. Smith's "Gospel Doctrine" and other vitally significant Church works.

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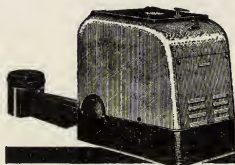
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THE EDITOR'S PAGE—CONFERENCE BENEDICTION

(Continued from page 699)

vention in Ogden has agreed to vote for you on the first ballot, you are sure to be nominated. We believe it will be unanimous before we get through voting."

I read the telegram to Heber M.

THE ADVERTISERS and Where You Will Find Their Messages

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Wells, my brother-in-law, who had been nominated for the position on the Republican ticket. He said, "Well, Heber, all that I have I owe to you. You took my note for an interest in your business, and the dividends paid the note; and I sold my interest and got a home to start with. When I was defeated the first time I ever ran for office, you went around with a list headed by this statement: "We subscribe for stock in the State Bank, Heber J. Grant to be President, and Heber M. Wells, Cashier," and as a result you gave me twice as good a job as I had in the City Hall. If you want to be the governor I will resign, although it will almost damn me with my party, and I will campaign for you."

I thanked him. I said, "I will let you know in an hour—maybe less." I walked to the office of the President of the Church, Wilford Woodruff, a man nearly ninety years of age, and I handed him the telegram, and I said, "President Woodruff, please tell me how to answer it."

Those of you that knew Brother Woodruff know that he was a terror to nearly all shorthand clerks—he talked so fast. And he talked just as fast as I ever heard him when he said to me, "What are you coming to me, for? Why don't you answer your own telegrams? Haven't you, an Apostle of the Lord Jesus Christ, sufficient wisdom to answer a telegram without bothering me?"

I said, "Thank you, Brother Woodruff; thank you. Had you thought that I could do any good as the governor of the state—that young man as I am I could do any good for the people, you would have said, 'Heber, the Lord bless you. I hope you will be elected.' I shall send a telegram that it will be a personal favor to me if my name never comes before the Convention."

"Ah, that is good, that is good, that is good."

And that is the telegram I sent; and today I thank the Lord from the bottom of my heart that I did not become the governor, because I had never studied along that line; I was not qualified for the job, and I would not have made one-half as good a governor as Governor Wells did, because he had a patriot, he had a diplomat, he had a great statesman as a father, one of the greatest. I understand that Brigham Young said, "Daniel Wells is my statesman; Heber Kimball is my prophet; and I am a business man looking after the best interests of the people."

Jesse N. Smith, according to Joseph F. Smith one of the best read and the best informed man in the Church, said to me that in his judgment there were two great, wonderful, outstanding men, politically, in the United States, and they were Daniel H. Wells and Abra-

ham Lincoln, and in his judgment Daniel was the greater of the two.

So, I say, Heber was educated along the proper lines for that work, and he was a very good governor. I had made money, and plenty of it, and Heber had not, and I would not have made as good a governor, and it would have been a mistake for me to have been elected. But I wanted it all right to start with.

I know as I know that I live that this Gospel is true, and I know that what Joseph F. Smith said to me—the last words that he uttered—is true: "The Lord makes no mistake. The Lord bless you, my boy!" The Lord has made no mistake, although I say it myself, because I have given my life, the best of it, to this Church, and shall do so as long as I live.

Now, brethren, get down on your knees and pray to God to guide you in all you do. Do you think that there are a lot of people holding the highest offices in the Government of the United States that are praying for guidance, men who voted for the repeal of the liquor law? Do you mean that the men who drink their cocktails right along—and we are spending billions of dollars for whiskey—and some of them are now in high places—that those are the men whom God is directing? If you do, I do not. I tell you that no greater crime was ever committed than the repealing of the Prohibition law. Billions of dollars squandered, and poverty, and heartaches, and death and damnation to many men, have come because of liquor.

Now, I pray the Lord to bless our boys. I give them my blessing, as I have the right to bless them, and I promise them that if they will be prayerful God will give them joy even in the army, if they will live sweet and clean lives. I do hope and pray that they will be like the Lamanites who were converted and who when they went into war none of them lost their lives—a marvelous story that you will find in the Book of Mormon.

I pray the Lord to sanctify all that has been said here, from the start of this Conference to the close. I thank Him for the ease, the perfect ease, that I had in talking last night for forty-seven minutes. I want to say that I love the Latter-day Saints, and I love the word of God; and I want you to know that I thank God that the Gospel is one of forgiveness. I shall tell you one incident in my life.

A man was cut off the Church for adultery, and asked to be restored. President John Taylor wrote a letter to the brethren that had taken action against the man in which he said: "I want every man to vote his own convictions, and not to vote to make it unanimous unless it is unanimous."

When the matter was presented and

(Concluded on page 703)

The Measure of a Man . . .

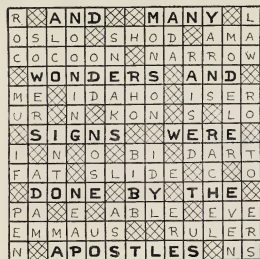
*I*T IS with a feeling that, no matter how euphoneously and accurately we bespeak our admiration for President Heber J. Grant on the occasion of his eighty-fifth birthday, any thing we say will sound self-evident and superfluous.

What can anyone possibly say about his faith in the principles he has taught so long that could add lustre to the simple facts of his life? What could be said about his courage and foresight that does not find immeasurably better expression in the stone and steel of factories, the abundance of our farms, the hum of industry? What mere words could attest the fact of his leadership better than tens of thousands of sustaining hands?

And so, because they have been privileged to feel his influence in the growth of this business as an instrument of service in the printing field, the members of this organization feel they can do no better at this time than to assure President Grant of their determination to adhere to the principles of fair play which have always been a part of his conception of business enterprise.

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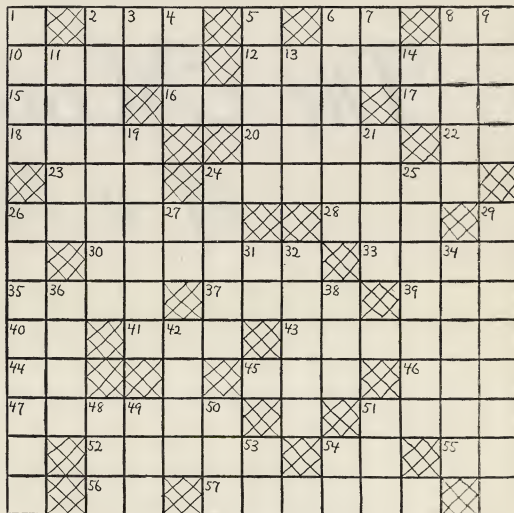


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SCRIPTURAL CROSSWORD PUZZLE—AN ARDENT RECRUIT

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."—Rom. 1:14, 15.



ACROSS

- 2 "First, I thank my God through Jesus Christ . . . you all"
- 5 "for . . . long to see you"
- 6 "And I . . . sure that, when I come unto you"
- 8 Hawaiian lava
- 10 "he . . . with them, and wrought"
- 12 Scatters
- 15 Son of Bani Ezra 10: 34
- 16 Slander
- 17 Small European fish
- 18 So-so (colloq.)
- 20 Feminine name
- 22 River (Dial. Eng.)
- 25 "Now I would . . . have you ignorant"
- 24 "and hope maketh not . . ."
- 26 Masculine name
- 28 Note
- 30 Feminine name
- 33 Bang
- 35 Bird
- 37 "turn again and . . . you"
- 39 One of David's men; air (anag.)
- 40 "Paul, a servant . . . Jesus Christ"
- 41 "for it is . . . power of God"
- 43 "separated unto the . . . of God"
- 44 Army officer
- 45 "to . . . I am ashamed"
- 46 The sun
- 47 Upward slope
- 51 Erase
- 52 A fat
- 54 Volume; state
- 55 ". . . it is written, The just shall live by faith"
- 56 "I make mention . . . you always in my prayers"
- 57 "For even . . . pleased not himself"

Our Text from Romans is 2, 5, 6, 23, 24, 40, 41, 43, 56, and 57 combined

DOWN

- 1 "The Ardent Recruit"
- 2 Paul was a devoted . . . of Christ
- 3 Old Dutch
- 4 Rebel (colloq.)
- 5 "to the . . . afar off, that have not heard my fame"
- 6 King when Paul was let down by the wall in a basket
- 7 "that ye strive together with . . . in your prayers to God"
- 8 "And the Lord . . . to the church daily such as should be saved"
- 9 Paul was this when shipwrecked
- 11 "Take thou also unto thee wheat, and barley, and . . ."
- 13 Marrow
- 14 City; animal
- 19 As much as possible
- 21 Old Testament book
- 24 Worship
- 25 An oval
- 26 Birds; Nora lost (anag.)
- 27 Lord
- 29 "to judge the . . . matter"
- 31 Note
- 32 "neither will he keep his . . . for ever"
- 34 A small area
- 36 News
- 38 "for a living . . . is better than a dead lion"
- 42 Sharpen
- 48 Dove cry
- 49 Fairy
- 50 Twitching
- 51 Property settlement at marriage
- 53 New England state
- 54 Note

THE EDITOR'S PAGE—CONFERENCE BENEDICTION

(Concluded from page 700)

voted upon, the vote stood half for and half against restoration.

Later he came up again, and a majority were in favor of his being baptized.

Finally, all of the men that were at the trial, except one, voted to let him be baptized. President John Taylor sent for me and told me I was the only man that stood in the way of this man's being baptized, and he said: "How will you feel when you meet the Lord, if this man is permitted to come up and say he repented although his sins were as scarlet, and you refused to let him be baptized?"

I said, "I will look the Lord squarely in the eye, and I will tell him that any man that can destroy the virtue of a girl and then lie and claim that she was maligning him and blackmailing him, will never get back into this Church with my vote. You said in your letter to vote our convictions, and I will vote them and stay with them unless you want me to change."

He said "Stay with your convictions, my boy."

I walked to my home, only one block away. I picked up the Doctrine and Covenants. I was reading it prayerfully and humbly, and marking passages. Instead of its opening at the bookmark, it opened at the passage:

Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

I the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. (D. & C. 64:9, 10)

I shut up the book and rushed back to the President, and I said, "I give my consent."

Brother Taylor had a habit when something pleased him, of shaking himself and laughing. He shook himself and laughed, and said: "My gracious, Heber, this is remarkable; what has happened?" And I told him. He said: "Heber, when you left here a few minutes ago did you not think: What if he had defiled my wife or daughter? And when you thought that did you not feel as if you would like to just knock the life out of that man?"

I said, "I certainly did."

"How do you feel now?"

"Well, really and truly, Brother Taylor, I hope the poor old sinner can be forgiven."

"You feel a whole lot better, don't you?"

I said, "I certainly do."

He added: "I put that clause in that letter for you and my son. You have learned a lesson as a young man. You have learned a good lesson, that this

Gospel is one of forgiveness of sin, of awful sin, if there is true repentance, and it brings peace into your heart when you forgive the sinner. It brings peace when you love the man that you hated, provided the man turns to doing right. You have learned a lesson in your youth. Never forget it." And I never have.

But there is one thing that is necessary—and I warn you all—and that is this: "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." If he has not truly repented, President Taylor said his being baptized will do him no good.

Now, I pray the Lord to bless the Latter-day Saints. I pray the Lord to bless the people of the world. I pray with all my heart and soul that any man—I do not care who he is or how high his position,—that is doing anything to get us into war, that he may be confounded; and I pray that we will all pray for guidance with all our hearts and souls. I feel as though it might be well for the Latter-day Saints to set aside a day to pray and to fast and to ask the Lord to preserve us as a nation from getting into war.

God bless you, one and all, and every honest soul—and every wicked soul that repents—I humbly pray, in the name of Jesus Christ, our Redeemer. Amen.

Wake Up, Utah!

The Pioneers of Utah under Brigham Young's leadership were builders, with a keen sense of the value of constructive cooperation. Utah then had a busy, friendly atmosphere of "One for all and all for one."

This spirit has been lost and there is now much strife and many are seeking to take what others have created and rise upon the ruins of other men's work, hopes and endeavors.

The younger generation do not now find the opportunities that could be theirs if men, communities and industries would wake up and work together with the wholehearted enthusiasm of their Pioneer ancestors.

Utah is waking up and under the leadership of the Church, Civic and Industrial Organizations, a better day is dawning. Prof. Levi Edgar Young recently stated, "We need to emphasize the similarities we find in our various groups—not the differences."

NEW PARK MINING COMPANY

The first new major Mine opened in Utah in recent years.

Your Page and Ours

LET'S SAY IT CORRECTLY

VERBS of tasting, smelling, feeling—that is, verbs dealing with the senses—usually take the adjective rather than the adverb; for example, "The food smells and tastes good." But since the word *well* is both adjective and adverb, one may say, "I feel well."

SEATTLE DOES IT AGAIN

APPROXIMATELY a week before the beginning of this year's campaign, we received the following two telegrams from Brother L. C. Seal of Seattle, Washington:

BANG. SEATTLE STAKE WENT WAY OVER THE TOP LAST NIGHT.

(Sgd.) L. C. Seal.

As proof that we deeply appreciate the *Era* and those who make it possible for us to receive it, people of Seattle Stake not only read it but send it to their friends. Every ward in our stake has secured its quota. One has over 250 per cent. Stake way over its quota.

(Sgd.) L. C. Seal.

MISSIONARY EN ROUTE

SEVERAL years ago President Heber J. Grant returned from a business trip in the east. As his train continued on to Los Angeles the dining car steward found the brakeman.

"Al, you're a Mormon."

"Yes, I'm a Mormon."

"We took the President of your Church into Salt Lake City."

"I saw him leave the train."

"President Grant is a fine old gentleman," the dining car steward continued. "On these trips he has given me several books which I highly prize. But, tell me, do you think we've offended him, or his meals have upset him in any way, on this trip?"

"Why?"

"He's eaten heartily and seemed to enjoy his meals all the way—but this morning he didn't eat breakfast with us."

"This is the first Sunday of the month—the Mormon Fast Sunday."

"What's that? Tell me about it!"

The every-day courtesy of President Grant had won friendship and respect from the dining car steward. Because the President diligently lives his precepts this man was impelled to inquire of his religion. That day, as the train sped across the country, this railroad employee heard for the first time the principles of Fast Day and other Mormon beliefs and practices. Such is typical of the world-wide missionary activity of President Grant.

Albert L. Zobell, Jr.

2129 N. 25th Place
Phoenix, Arizona

Dear Brethren:

As *Era* Director for the Third Ward of Phoenix Stake, I deem it a real privilege to serve again, for there is no other work which results in so much good. For example, last year the *Era* was sent to 154 addresses from a 135-family ward. Gifts were made to hospitals, libraries, friends, relatives, and the *Era* was also sent as wedding, birthday, and Christmas gifts. The *Era* has been a great help to my family in helping each of us prepare our activity assignments in the Church, and it has been especially helpful to two members of my family who are serving in the mission field.

Besides the poetry, historically true stories, and good fiction, the *Era* is the most informative, faith-promoting, spiritual periodical published in all the world. As "The Voice of the Church," its inspired editors are the disseminators of truth.

So we have added to President Heber J. Grant's slogan, "The *Era* in Every Home," "EVERYBODY READ THE *ERA*." What a power for growth to perfection!

Sincerely your brother,

(Signed) Wm. Percy Johnson.

"Scientists say that ants are the hardest workers in the world, but somehow they find time to attend all the picnics."

"Ignorance ain't knowin' nothing—it's knowin' too much that ain't so."

"About the only exercise some people get is running up bills and jumpin' at conclusions."

FASHION CONSCIOUS

A little girl, three years old, was asked what kind of ice cream she would have. After hesitating a few seconds she replied, "I think vanilla will look best on my dress."

THE EXPLANATION

Doctor: "Sambo, how is it your family keeps so healthy?"

Sambo: "Well, suh, we's done bought one o' dem sanitary drinking cups, and we all drink outen it."

KEEN COMPETITION

Helen: "Milton is one boy in a hundred."

Mary: "Does he know he is competing with that many?"

LOST AND FOUND

All through the baseball game he had cheered the home team to victory, then suddenly grew silent. Turning to the man next to him he whispered, hoarsely, "I've lost my voice."

"Don't worry," was the reply, "you'll find it in my left ear."

TOO TRUE

Professor: "What happens when a body is immersed in water?"

Co-ed: "The telephone rings."

LAST WORD

Wife: "Just suppose we wives should go out on strike."

Husband: "Go right ahead. I've got a peach of a strike breaker in mind."

SITTING BACK

"There's that fellow who sought for years to get a political job."

"Well, what does he do now?"

"Nothing! he got the job."

WELL RECOMMENDED

Magistrate: "Is the prisoner a known thief?"

Constable: "A known thief! Why, he'd steal the harness off a nightmare."

WHY HELP?

Elmer: "Ma, that apple I just ate had a worm in it and I ate that, too."

Mother: "Here, drink this water and wash it down."

Elmer: "Aw, gee, Ma, let him walk down."

THEIR REASON

"What inspired the old-time pioneers to set forth in their covered wagons?"

"Well, maybe they didn't want to wait about 30 years for a train."

SUCKER

Simple Simon held his fishing rod over the bed of roses.

Congenial Stranger came along: "Well, sonny, how many have you caught?"

Simple Simon: "Well, you are the fifteenth."



A Man and his Prayer

In a voice filled with deep emotion,
President Heber J. Grant prayed for his
people ~ ~ words of simple, sincere, spiritual
beauty ~ ~ Radio can never hope to echo more
than that.

KSL *Salt Lake City*

The Voice of a Veteran

Here stands a veteran that speaks to fathers and sons of our time as eloquently as he did in the days of Patrick Henry and Thomas Jefferson. No coddling voice is his; no appeal does he make for soft living or light resistance to the currents that would carry us into economic or political slavery. His is the voice of experience calling us to defense of home and homeland . . . through industry, thrift, and preparedness.

INSURE YOUR INDEPENDENCE.



BENEFICIAL LIFE
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HEBER J. GRANT, PRESIDENT

HOME OFFICE SALT LAKE CITY